

**THE PARENTING STYLE OF SINGLE MOTHER IN  
BUILDING ADOLESCENT'S RELIGIOUS INDEPENDENCE  
(CASE STUDY OF ARBAIN HOUSES IN BANGIL)**

**THESIS**

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**ISLAMIC EDUCATION DEPARTMENT  
FACULTY OF EDUCATION AND TEACHER TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY MALANG  
2017**

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**THESIS**

Presented to Faculty of Education and Teacher Training  
Maulana Malik Ibrahim State Islamic University Malang  
In Partial Fulfillment of the Requirements for *the Degree of*  
*Sarjana Pendidikan (S.Pd)*

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FACULTY OF EDUCATION AND TEACHER TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY  
MALANG  
2017

## **APPROVAL SHEET**

### **THE PARENTING STYLE OF SINGLE MOTHER IN BUILDING ADOLESCENT'S RELIGIOUS INDEPENDENCE (CASE STUDY OF ARBAIN HOUSES IN BANGIL)**

#### **THESIS**

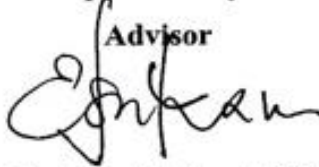
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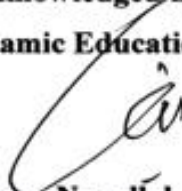


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**ADOLESCENT'S RELIGIOUS INDEPENDENCE**  
**(CASE STUDY OF ARBAIN HOUSES IN BANGIL)**

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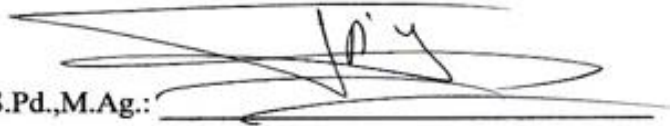
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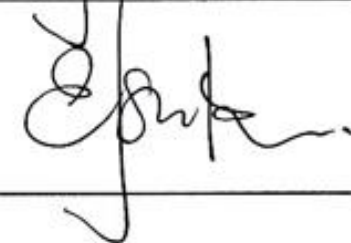
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## DEDICATION

Thanks to Allah SWT who always give me His mercies and blessings and also the opportunity to finish this thesis. *Shalawat* and *salam* are always given to our prophet Muhammad SAW who deliver us from the darkness to the lightness Islam.

Researcher dedicate this thesis for the entire meaningful person in my life for my beloved parent, Mr. Abdul Syukur & Mrs. Yuda Isfria and also my younger brother that always give me motivation and support in everytime and everywhere. May Allah mercies them always.

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Thanks to all of my close friends of Islamic Senior High School and Islamic Boarding School, my friends, my roommate, my classmates PAI ICP English 2013, Mbak Titin, Yeyen. Good luck and be a success person to all of you. Thank you for your great support.

## MOTTO

الْإِعْتِمَادُ عَلَى النَّفْسِ أَسَاسُ النَّجَاحِ (المحفوظات)

“Bergantung pada diri sendiri merupakan asas dari keberhasilan”

“Being independent is the principal of success”

(al-Mahfuzhat)<sup>1</sup>

---

<sup>1</sup> Fuad Syaifuddin Nur, *Mahfuzhat; Bunga Rampai Peribahasa Arab* (Jakarta: Rene Asia Publika, 2011), page. 36.

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OFFICE MEMO OF ADVISOR

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Attachment : 6 Exemplars

To Whom It May Concern,  
Dean Faculty of Education and Teacher Training  
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*Assalamu'alaikum Wr. Wb.*

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is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamu'alaikum Wr. Wb.*

Advisor  
  
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## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Hanif Sabila, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Education and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, August 25<sup>th</sup>, 2017

Author,



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Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled: “The Parenting Style of Single Mother in Building Adolescent’s Religious Independence (Case Study of Arbain Houses in Bangil)”. Shalawat and Salam always presented to our prophet Muhammad SAW, the last messenger of Allah who has save the human’s life from the destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the task of academic requirement as the last task for getting bachelor or under graduate degree.

In this opportunity, the writer give thanks so much and appreciation for the respectables:

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6. All of people in House of Arbain Bangil and everyone who help me in process of arrangement this report.
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Malang, August 25<sup>th</sup>, 2017

Author,

## TRANSLITERATION GUIDELINES OF ARAB LATIN

Transliteration of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

### B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إَيَّ	=	î

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## ABSTRACT

Sabila, Hanif. 2017. *The Parenting Style of Single Mother in Building Adolescent's Religious Independence (Case Study of Arbain Houses in Bangil)*. Thesis, Islamic Education Program, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr. Esa Nur Wahyuni, M.Pd.

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**Keywords:** Parenting style, Single mother, Independence, Religious, Adolescent

The complexity of adolescent problems due to low independence are increase continuously. The urgency of independence is characterized by discipline to external control, ignorance to the environment, and conformist behavior without principle. An effort to handle independence's problem can be done through family education. But the changes in family conditions that cause the appearance of single mother status will certainly affect their educational style. As the first educational institution, single mother attempt to replace father figure to give parenting style, methods and impacts of parenting style in building adolescent's religious independence.

From the above background, the focus of this research are (1) the kind of single mother in building adolescent religious independence, (2) the method of parenting style in building adolescent religious independence, and (3) the impacts of parenting style in building adolescent religious independence

This research use descriptive qualitative approach. While the kind of this research is case study. To obtain primary and secondary data, researchers use several methods, including interview, observation and documentation. The purpose of the researcher using this method is to obtain valid information which is accordance with the single mother parenting style in arbain, then analyzed with some theories that have been found.

The research findings answer the formulation of the problem (1) the parenting style of single mother arbain to build adolescent's religious independence are: authoritative parenting, indulgent parenting and authoritarian parenting. (2) the use of single mother parenting style is done through the method of being a model, teaching, giving advice, habituating, rewarding and punishing, building a harmonious communication between single mother with adolescents and establishing good relationship with teacher or adolescents's peer. (3) the impacts of authoritaritative parenting style are adolescents have self-awareness to perform prayers and can perform prayers even though they are far from single mother's controls. The impacts of indulgent parenting style are adolescents can perform their prayers independently, although often found the delaying of prayer times and adolescents often ignore the advice to worship. The impacts of authoritarian parenting style are adolescents can perform prayers independently and often feeling unbelievable that they can be independent in prayer.

## ملخص البحث

سبيلا، حنيف. ٢٠١٧. شكل الرعاية الاحادية الوالدة في تشكيل استقال تدين للناشئين (دراسة حالة أربين الإسكان في بانجيل). البحث الجامعي، قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولان مالك إبراهيم الإسلامية الحكومية مالانق. المشرف: الدكتور عيسى نور واهيوني الماجستير.

---

الكلمة الرئيسية : شكل الرعاية، الاحادية الوالدة ، استقال، تدين، للناشئين

فإن تعقيد مشاكل الناشئين هو عدم الاستقال. وعلامته تناقص الاستقال بأنها تفضل الخارج، غير مبالية بالبيئة، فضلا عن السلوك المطلق اللامتناهي. بذل لجهد لمعالجتها عن طريق التربية الأسرية. ولكن الاحادية الوالدة ستؤثر بالتأكيد على أسلوبها التعليمي. وأن الأسرة هي مدرسة الأولى، تحاول الاحادية الوالدة الاستعاضة عن شخصية الأب بتوفير الأبوة والأمومة، وتطبيق الأساليب وإعطاء التأثير في بناء استقال الناشئين.

ومن هذه الخلفية، يركز هذا البحث على (١) شكل الرعاية الاحادية الوالدة في تنمية استقال الناشئين الديني، و (٢) أسلوب الشكل الرعاية الاحادية الوالدة في تنمية استقال الناشئين الديني، و (٣) تأثير شكل الرعاية الاحادية الوالدة في تنمية استقال المراهقين الديني. هذا البحث وصفي نوعي. ونوع البحث المستخدم هو أبحاث دراسة الحالة. للحصول على البيانات الأولية والثانوية، يستخدم الباحثون عدة طرق، بما في ذلك المقابلات والمراقبة والتوثيق. والغرض من الباحث هو الحص على حصول المعلومات الصحيحة ووفقا لشكل الرعاية الاحادية الوالدة في أربعين، ثم تحليلها مع النظريات.

وجد الباحث : (١) شكل الرعاية الاحادية الوالدة هي شكل الرعاية الموثق والمتسامح والاستبدادية. (٢) استعمال تلك الكيفية بطريقة اعطاء المثال، التعليم، الموعظة، الأداة، الترغيب والترهيب، بناء الاتصالات الطيبة، يصل الرحم بالمدرس والأصدقاء. (٣) أثر شكل الرعاية الموثق هو لديهم الوعي الذاتي للصلاة في الوقت المناسب، وأن تؤدي صلاة بشكل مستقل ولها أهمية الصلاة. أثر شكل الرعاية المتسامح هو أداء صلواتهم بشكل مستقل، على الرغم التهنئة في أوقات الصلاة، وكثيرا يتجاهل النصائح. أثر شكل الرعاية الاستبدادية أداء صلواتهم بشكل مستقل، غالبا يشعرون لا يعتقدون و أن تكون مستقلة في الصلاة.

## ABSTRAK

Sabila, Hanif. 2017. Pola Asuh Ibu Tunggal Dalam Membangun Kemandirian Beragama Remaja (Studi Kasus Perumahan Arbain di Bangil). Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing Skripsi: Dr. Esa Nur Wahyuni, M.Pd.

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**Kata kunci:** Pola Asuh, Ibu Tunggal , Kemandirian, Beragama, Remaja.

Kompleksitas permasalahan remaja akibat rendahnya kemandirian terus meningkat. Urgensi kemandirian ditandai dengan ketergantungan disiplin pada kontrol luar, tidak pedulinya terhadap lingkungan, serta perilaku konformis tanpa prinsip. Salah satu upaya penanganan masalah kemandirian dapat dilakukan melalui pendidikan keluarga. Namun perubahan kondisi keluarga yang menyebabkan munculnya status ibu tunggal tentu akan mempengaruhi gaya mendidik mereka. Sebagai lembaga pendidikan pertama, ibu tunggal berupaya menggantikan figur ayah untuk memberikan pola asuh, menerapkan metode dan memberikan pengaruh dalam membangun kemandirian beragama remaja,

Dari latar belakang di atas, fokus penelitian ini adalah (1) jenis pola asuh ibu tunggal dalam membangun kemandirian beragama remaja, (2) metode pola asuh ibu tunggal dalam membangun kemandirian beragama remaja, dan (3) pengaruh pola asuh ibu tunggal dalam membangun kemandirian beragama remaja.

Penelitian ini menggunakan pendekatan kualitatif deskriptif. Sedangkan jenis penelitian yang digunakan adalah penelitian studi kasus. Untuk memperoleh data primer dan sekunder, peneliti menggunakan beberapa metode, diantaranya wawancara, observasi dan dokumentasi. Tujuan peneliti menggunakan metode ini adalah untuk mendapatkan informasi yang valid dan sesuai dengan pola asuh ibu tunggal di arbain, kemudian dianalisis dengan teori-teori yang telah ditemukan.

Temuan penelitian menjawab rumusan masalah (1) pola asuh ibu tunggal arbain untuk membangun kemandirian keagamaan remaja ada tiga macam yaitu: pola asuh jenis otoritatif, memanjakan dan otoriter. (2) penggunaan ketiga pola asuh ibu tunggal tersebut dilakukan melalui metode memberikan teladan, pengajaran, nasihat, pembiasaan, hadiah dan hukuman, membangun komunikasi yang harmonis antara ibu tunggal dengan remaja serta menjalin hubungan baik dengan guru atau teman remaja. (3) pengaruh pola asuh otoritatif adalah remaja mempunyai kesadaran diri untuk menunaikan sholat dan dapat melaksanakan sholat meski jauh dari kontrol ibu tunggal. Pengaruh pola asuh memanjakan adalah remaja dapat melaksanakan sholat secara mandiri meskipun sering didapati penguluran waktu sholat dan remaja sering mengabaikan nasihat untuk beribadah. Pengaruh pola asuh otoriter adalah remaja dapat melaksanakan sholat secara mandiri dan sering merasa tidak dipercaya bahwa mereka telah dapat mandiri dalam sholat.

## CHAPTER I

### INTRODUCTION

#### A. Background of The Research

The unstoppable development of technology and global life, suggesting that humans will be pushed into a competitive and complex life as if it has become an established part of people's lives. According to Andersen this condition can cause humans to dissolve in new situations without any selection if they do not have adequate survival.<sup>2</sup>

This life situation will greatly affect the lives of adolescents. Based on Hurlock's explanation, psychologically, an adolescent is someone who is in the phase of seeking for identity. The influence of the complexity of life today already apparent with the emergence of various phenomenon. Those phenomenon includes: fight between students, alcohol and drugs abuse, excessive emotional reactions and behavior that leads crime.<sup>3</sup>

The problem of adolescents above, are reactive behavior, the more disturbing thing is when associated with the future situation of adolescents who are expected to become more complex and challenges.<sup>4</sup> Moreover, the effect of today's complexity of life has also been described by Sunaryo Kartadinata (1988) as below:<sup>5</sup>

---

<sup>2</sup> Mohammad Ali dan Mohammad Asrory, *Psikologi Remaja: Perkembangan Peserta Didik*, (Jakarta: Bumi Aksara, 2004), page. 107.

<sup>3</sup> *Ibid.*, page. 107.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, page. 108-109

- 1) Dependence of discipline to external control and not because an intention arising from self-sincerely. This behavior will lead to inconsistent formalistic and ritualistic behavior. In addition, this situation would inhibit the formation of a work ethic and established ethos of life as one of the characteristics of human resource quality and independence human;
- 2) Careless to the environment. Independent humans are not human who ignore the environment, but they are humans who interest to the environment. Careless to the environment is a symptom of impulsive behavior which shows that independence community is still low;
- 3) Conformist life attitude without understanding and compromise at the expense of principle. The tendency to obey and respect others is not by the true nature of humanity, but only because of the temporary attributes of others.

The above symptoms are major obstacles in preparing individuals who are able to face the challenges in the future. Therefore, the development of independence need to get serious attention. This is because the problem of independence is not only a matter of intergeneration but also between generations. One effort to solve the problem is through education.<sup>6</sup> As we know that education can be obtained from various sources, such as family, school and community environment. But in this research, the researchers will be more focus on education conducted by the first institution in human life that is family.

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<sup>6</sup> *Ibid..*

The family is the smallest community that has a major influence in its contribution to determining the adolescent's life.<sup>7</sup> In addition, the family is also an important element in real education, creating a social naturalization process that shapes adolescents' personality, and gives good habits to the adolescent who will be taken in a long time.<sup>8</sup> A family is also an infrastructure in shaping the character of an adolescent. Various good and bad characters are all obtained from the family.<sup>9</sup> As Allah has commanded in the Qur'an surah At-Tahrim 6<sup>th</sup> verse which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*Meaning: O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*<sup>10</sup>

A factor that greatly influences the adolescent's development process is the "wholeness" of the family. To achieve the integrity of the family there is a

<sup>7</sup> Fuaduddin, *Pengasuhan anak dalam keluarga Islam* (Jakarta: Lembaga kajian Agama dan Jender, 2009), page.7.

<sup>8</sup> Baqir Syarif Al-Qarasi, *Seni Mendidik Islam*, (Jakarta: Pustaka Zahra, 2003), page. 46

<sup>9</sup> Ali Qaimi, *Single Parent: Peran Ganda Ibu dalam Mendidik Anak* (Bogor: Cahaya, 2003), page. 8

<sup>10</sup> Shahih International, (<https://quran.com/66/6> accessed on October, 6<sup>th</sup> 2017, at 10.30 pm)

need for a harmonious relationship between father and mother. The whole family is expected to develop good character for their adolescents.

Unfortunately, in reality, not all household life goes as what is expected. Single parent phenomenon seems to be a trend in modern life. Single parent is a condition where the family is taken by a father or a mother.<sup>11</sup> But in this study researchers more focus on single mother.

Based on statistic data, the Minister of Women Empowerment and Child Protection (PP-PA) Linda Amalia Sari Gumelar stated that in 2011, the number of Indonesian women who become single mother reaches seven million peoples. The high number of single-mother was getting serious attention from the Ministry of PP & PA. Especially for those who live below the poverty line. The burden of life is getting heavier because it has to bear the family's economy while paying attention to the adolescent's education.<sup>12</sup>

Various factors are known as the factor of single parent status, including: divorce, death, adoption of children or adolescent and parents who have lived separately but not divorced.<sup>13</sup> These factors eventually lead to an imbalance in family condition. Unbalanced families will have an effect on the adolescent. This is similar to Berkowitz's statement (Dimerman, 2009: 63) that "*. . . one of the greatest impacts on the kids is how the parents get along with*

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<sup>11</sup> Paul B. Horton dan Chester L. Hunt, Terjemahan: Aminudin Ramdan dan Tota Sobari, *Sosiologi* (Jakarta: Erlangga, 1996), page. 281.

<sup>12</sup> Aby, 7 Juta Perempuan Indonesia Menjadi Single parent (<http://poskotanews.com/2012/05/16/7-juta-perempuan-indonesia-jadi-orangtua-tunggal/>), diakses 23 April 2017 jam 21.36 wib

<sup>13</sup> Suhendi hendi, dkk, *Pengantar Studi Sosiologi Keluarga* (Bandung: Pustaka Setia, 2001), page. 141



*each other after they part*". Meanwhile Cummings et.al, Fincham & Hall (Santrock, 2007: 158) found that marital relationships provide important support for parenting.<sup>14</sup> This is supported by the results of criminal investigations which show that 92% of adolescent criminal acts occur in unbalanced family environment.<sup>15</sup>

From here, it can be conclude that the presence of mother figure and father figure, both give contribution in the growth of adolescent's personality. Beside the adolescent need mother figure, they also needs a father figure. This is because the father has a special role that is difficult to replace by the mother, although the mother is already changed as a single-mother who cares for her child alone.<sup>16</sup>

A father figure is needed for both girls and boys. Parenting style by the mother that tend to be careful will be balanced by the father. Father helps the child to be strong, competitive, like challenges, and dare to try. If the mother shows a person who provides protection and regularity, father helps children to explore and love challenges.<sup>17</sup>

For girls, fathers are the place where they learn about the things that are usually dominant in men, such as strength, firmness, thinking, emotional control, leadership, and so on. Based on the research, seen from the history of

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<sup>14</sup> Fita Sukiyani, *Pendidikan Karakter dalam Lingkungan Keluarga*. Jurnal Socia. No. 1 th.XI, Mei 2014

<sup>15</sup> Suhendi hendi, *op.cit.*, page. 3

<sup>16</sup> Tuhana Taufiq Andrianto, *Mengembangkan Karakter Sukses Anak di Era Cyber* (Jogjakarta: Ar-Ruzz media, 2011), page. 184-190

<sup>17</sup> *Ibid.*,

father's closeness with the girls will have a desire high achievers and dare to compete.<sup>18</sup>

Father's parenting style which close to his son, make the chances of adolescent trapped in the problem of juvenile delinquency is very small. That's because boys imitate his reference model, who is his own father, for his developmental process. Adolescent more easily absorb the values given by his father.<sup>19</sup> Then, how about an adolescent who has only a single mother to establish his independence? Is the feeling of independence souls that they should get from father figure can be replaced by single-mother?.

In Islam, Allah has ordered man to always live independently as speak in surah al-Mu'minun 62<sup>nd</sup> verse:

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

*Meaning: "And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged."*<sup>20</sup>

In this verse implies that the character of independence must be owned by each individual. Allah has commanded human to always try in their life. If the effort has not succeeded then God will forgive him as long as he is able to

<sup>18</sup> *Ibid.*,

<sup>19</sup> Naima, *Pengasuhan Ayah-Ibu Kunci Sukses Mengembangkan Karakter Anak*. Jurnal Musawa. No. 2 th.II Desember 2010

<sup>20</sup> Shahih International, (<https://quran.com/23/62> accessed on October, 6<sup>th</sup> 2017, at 10.30 pm)

try, and Allah will not burden anything heavier than the ability of His creatures. Moreover, in this verse also contains a promise for those who do good things and their deeds are written on a book that contains the truth. On the contrary, there is a threat to those who do evil.<sup>21</sup> Thereby, it can be concluded that the meaning of independence is a situation where a person will responsible for the actions that they have done.

To solve these problems, each single parent need a smart effort to overcome those above problems. One of them is by applying parenting style that is intended to care, educate, help and train adolescent to be able to stand alone or independent.

From here the researchers intend to conduct research in Arbain Houses in Bangil - Pasuruan regency about single mother parenting styles. Remember that parenting style will affect the adolescent's religious independence is very important, so the researcher is intended to be able to provide actual overview for the other single parent about the application of appropriate parenting style.

There are several reasons why researchers take some single mothers who live in Arbain Houses in Bangil. First, the phenomenon of approximately 40 single mothers who live in one complex. Second, to teach the character of independence to the adolescent is something that is not easy due to the absence of a father. And the last, orphans are required to be more independent than adolescent with complete families.

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<sup>21</sup> Abu Bakar Jabir Al-Jazairi, *Tafsir Al-Qur'an Al-Aisar*, transl., Fityan Amaly dan Edi Suwanto (Jakarta: darus sunnah press, 2008), page. 69-70

Based on the reasons above, the researchers are interested to know and examine more that case in the form of a thesis entitled “The Parenting Style of Single-Mother in Building Adolescent’s Religious Independence (Case Study of Arbain Houses in Bangil)”

### **B. Focus of The Research**

Based on the background of research, so that the problem can be classified as follow as:

1. How parenting style of single-mother in building adolescent’s religious independence?
2. How the method of single-mother parenting style in building adolescent’s religious independence?
3. How its impact of single-mother parenting style in building adolescent’s religious independence?

### **C. Objectives of The Research**

Based on the focus of research, so that the objective can be classified as follow as:

1. To describe the parenting style of single-mother in building adolescent’s religious independence.
2. To describe the method of single-mother parenting style in building adolescent’s religious independence.
3. To describe its impact of parenting style of single-mother in building adolescent’s religious independence.

#### **D. Significances of The Research**

##### **1. For Campus Institution UIN Maliki Malang**

To make research results as a means to increase the scientific treasures and as a contribution of thought and input materials in order to improve the implementation of character education for adolescent in the family, especially single parent family, as well as a further study material for those who need.

##### **2. For the Parents**

The results of this study are expected to help parents in knowing the proper parenting style in building adolescent personality, especially the character of independent.

##### **3. For the development of science**

Theoretically, the research can enrich the knowledge and insight on the parenting style of single mother in building adolescent's religious independence and also the method of single mother parenting style in building adolescent's religious independence.

Practically, the research can become a guideline and referable for formulating problem as scientific interest

##### **4. For Researcher**

By doing this research, researcher can deeply understand about the parenting style, method and also impacts of single mother in building adolescent's religious independence.

## E. Previous Research

This research is discuss about single mother parenting style. The focus of this research is how the parenting style, method and impact of single-mother in building adolescent's religious independence who are lived in Arbain Houses in Bangil, Pasuruan Regency. This research was arranged using qualitative research method. The approach that used is qualitative descriptive in order to describe the research results.

The main difference in previous studies with this research is on the focus of the character values which taken by researcher. This research focused on the parenting style, method and also the impact of parenting style used by single mother in building adolescent's religious independence. Data from this research is taken by observation, interview and documentation.

To avoid the existence of similarities with previous research, the researchers took some writing text or thesis relevant to the topic that researchers discussed in this thesis.

The first is a study written by Satria Agus Prayoga with the tittle *Pola Pengasuhan Anak pada Keluarga Orangtua Tunggal*, Social and Politic Education Faculty, Lampung University, 2013. This research only focused on how single parent educate their children by using parenting style.<sup>22</sup>

The results of that research is, parenting style in single parents are not much different from complete families. This can be seen from the way parents

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<sup>22</sup> Satria Agus Prayoga, *Pola Pengasuhan Anak pada Keluarga Orangtua Tunggal*, Thesis, Politic and social science faculty, Lampung University, 2013, page. 8

communicate with their children and the parent's behavior to children. There are several kinds of parenting style that are used, among which are democratic, authoritarian, and mixed parenting style. However, the most widely used parenting style is the democratic style.<sup>23</sup>

Secondly, research written by Alfiana Nurul Rahmadiani, entitled with *Pola Asuh Single Parent dalam Membiasakan Perilaku Religius pada Anak di Kelurahan Sukosari Kartoharjo Madiun*, Faculty of Tarbiyah and Teacher Training Maliki Malang, 2015. The focus of this research is single parents' parenting style in habituating religious behavior in children in Sukosari Kartoharjo Madiun and some factors that influence the parenting style of single parent in habituating religious behavior in children in Sukosari, Kartoharjo Madiun.<sup>24</sup>

The result of this research is the use of authoritative parenting style in habituating religious behavior to children in Sukosari Village, Kartoharjo Subdistrict, Madiun City. Whereas, some factors that influence parenting style of single parent in this research are economic factor, proper environment and also culture that prevail in local environment.<sup>25</sup>

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<sup>23</sup> *Ibid.*, page. 87

<sup>24</sup> Alfiana Nurul Rahmadiani, *Pola Asuh Single Parent dalam Membiasakan Perilaku Religius pada Anak di Kelurahan Sukosari Kartoharjo Madiun*, Thesis, Tarbiyah and teacher training faculty, UIN Maliki Malang, 2015, page. 7

<sup>25</sup> *Ibid.*, page. 10

**Table 1.1 Originality of Research**

## Research Comparison

No.	Previous Research	Similarity	Difference	Originality of research
1	Satria Agus Prayoga, <i>Pola Pengasuhan Anak pada Keluarga Orangtua Tunggal</i> , Thesis, Social and Politic Education Faculty, Lampung University, 2013	Discuss about parenting style of single parent	Previous research only emphasized in the use of parenting style in single parent family. Meanwhile, this study focuses on the use of parenting style, the method and also the impact of single mother in building adolescent's religious independence specially in shalah	This research focused on the use of parenting style, the method and also the impact of parenting style of single parenting in building adolescent's religious independence specially in shalah
2	Alfiana Nurul Rahmadiani, <i>Pola Asuh Single Parent dalam Membiasakan Perilaku Religius pada Anak di Kelurahan Sukosari Kartoharjo Madiun</i> , Thesis, Tarbiyah and Teacher Training Faculty, UIN Maliki Malang, 2015	Both discuss about parenting style of single parent	Previous research has emphasized the use of parenting style of single parent and also some factors that influence parenting style in habituating children's religious behavior. Meanwhile, this study focuses on the	This research focused on the use of parenting style and the form of parenting style of single parenting in building adolescent's religious independence specially in shalah



			use of parenting style, the method and also the impact of single parent in building adolescent's religious independence specially in shalah	
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#### **F. Definition of Key Terms**

1. Parenting style is a children interaction pattern with parents, which includes the fulfillment of physical needs (such as eating, drinking and others) and non-physical needs such as attention, empathy, affection and so on.
2. Single mother is a mother as a leader due to the occurrence of a divorce, death and several factors affecting the status of single parent.
3. Independence is an attitude and behavior that shows the effort of the individual and not depend on others to carry out something.
4. Religious can be understood as a manifestation of religious activity based on islam
5. Adolescent means growing to reach maturity

## **G. Composition of Research Findings**

In conducting this research, each idea is focused on answering problem formulation and presented in each chapter, as follows:

Chapter I : This chapter consists of the research background which shows the problem that related with independence and also the data about the increasing sum of single parent with their reason behind in recent years and the field reality

Chapter II : A discussion of theory in line with parenting style, single mother, and independence which consists of: (1) definition and kind of parenting style, (2) definition and some factors which cause of single mother, (3) definition and kind of independence, (4) definition of religious, (5) definition and the duties of adolescent.

Chapter III : This chapter presents the method used in research, which consist of approach and research design, source of data, data collection technique, data analysis technique, data validity technique, and research procedure. The research was conducted with a qualitative descriptive approach. The main subject of this research are some of single mother who residing of Arbain houses -Bangil. The research data obtained by observation, interview and documentation to single mother and adolescents with single mother. As for the data analysis technique, the researcher used is descriptive qualitative (non-

statistical) explorative, that illustrates and describes in detail the data that has been collected

Chapter IV : Data explanation and result of the research, consist of data exposure and research finding

Chapter V : Discussion that purpose to answering focus of the research and interpreting research finding

Chapter VI : Closing which is consist of some conclusions and suggestions.

## CHAPTER II

### THEORITICAL PARADIGM

#### A. Theoretical Framework

##### 1. Parenting Style

###### a. Definition of parenting style

Parenting is a complicated occupation that requires many different skills that work in concert to influence a child's behavior. It can be argued that parents start developing their parenting style even before their first child is born.<sup>26</sup> In addition the parenting style is also a process of prevailing norms socialization in society so that children can be accepted in their environment.<sup>27</sup>

Parenting style are also closely related with children's personality in the future. Similarly with the attitudes and behaviors of parents used in caring for children, both of these things will shape the child's character.<sup>28</sup>

According Sunaryo in Agus Wibowo, understanding of parenting style is one of the significant factors in building the children's character. This is based on the existence of a family that became the first educational institution for children which cannot be replaced by any educational institution.<sup>29</sup>

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<sup>26</sup> Danielle J. Terry, Investigating the Relationship between Parenting Style and Delinquent Behavior. *McNair Scholars Journal* th. VIII, 2004

<sup>27</sup> Nasrun Faisal, *Pola Asuh Orang Tua alam Mendidik Anak di Era Digital*. *Jurnal Annisa* No. 2 th. IX Desember 2016.

<sup>28</sup> *Ibid.*.

<sup>29</sup> *Ibid.*.

Psychological conditions and the personality of children will be realized if supported by the establishment of a harmonious and peaceful family. On the contrary, an unharmonious family condition will make children less dutiful, disrespectful, bad temper, and often do acts outside of humanitarian or bad character.<sup>30</sup>

From some of the above understanding can be concluded that the parenting style is a parent chosen way frame care, educate and shape the child's personality in accordance with the child's growth and development in hope that children can be a good person.

#### b. Kind of Parenting Style

Parents want their adolescents to grow into socially mature individuals, and they often feel a great deal of frustration in their role as parent. The view of Diana Baumrind (1971, 1991), who believes that parents should be neither punitive nor aloof from their adolescents, but rather should develop rules and be affectionate with them. She emphasizes four styles of parenting that are associated with different aspects of the adolescent's social behavior – authoritarian parenting, authoritative parenting, neglectful parenting, and indulgent parenting.<sup>31</sup>

Here is the explanations of various parenting style:

- 1) Authoritarian parenting style is a restrictive, punitive style in which the parent exhorts the adolescent to follow directions and to respect

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<sup>30</sup> *Ibid.*, page. 75-76

<sup>31</sup> John Santrock, *Adolescence* (New York: Mc Graw-Hill, 2007), Page. 280

work and effort. The authoritarian parent places firm limits and controls on the adolescent and allows little verbal exchange. Authoritarian parenting is associated with adolescents' socially incompetent behavior. Adolescents of authoritarian parents often are anxious about social comparison, fail to initiate activity, and have poor communication skills.<sup>32</sup> The characteristics of this authoritarian parenting are as follows:

- a) Parental power is very dominant;
  - b) Parents will often punish a disobedient child;<sup>33</sup>
  - c) High level of restriction and rejection behavior
  - d) Parental power asserting behavior<sup>34</sup>
  - e) Lack of affection;
  - f) Lack of sympathetic.<sup>35</sup>
- 2) Authoritative parenting encourages adolescent to be independent but still places limits and controls on their actions. Extensive verbal give-and-take is allowed, and parents are warm and nurturant towards the adolescent. Authoritative parenting is associated with adolescents' socially competent behavior. The adolescents of

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<sup>32</sup> *Ibid.*, page. 281

<sup>33</sup> *Ibid.*, page. 77

<sup>34</sup> Erlanger A. Turner, et.all, *The Influence of Parenting Style, Achievement Motivation and Self-Efficacy on Academic Performance in College Student*. Journal of College Student Development. No.3 th.L May/June. 2009

<sup>35</sup> M. Jamaluddin Mahfudz, *Psikologi Anak dan Remaja*, Terj: A.R. Shidiq dan A.V. Zaman (Jakarta: Pustaka Al-Kausar, 2001), page. 79

authoritative parents are self-reliant and socially responsible.<sup>36</sup> More specifically, democratic parenting has the following characteristics:

- a) Parents always encourage children to talk about what their goals, hopes and needs are;
  - b) In democratic parenting there is a harmonious cooperation between parents and children;
  - c) Children are recognized as individuals, so that all the advantages and potentials are supported and well developed;
  - d) Because of democratic parents, they will guide their children; and
  - e) There are controls from parents who are not rigid.<sup>37</sup>
- 3) Neglectful parenting is a style in which the parent is very uninvolved in the adolescent's life. Neglectful parenting is associated with adolescent socially incompetent behavior, especially a lack of self-control. Adolescents have a strong need for their parents to care about them; adolescents whose parent are neglectful develop the sense that other aspects of the parent's life are more important than they are. Adolescents whose parent are neglectful are socially incompetent: they show poor self-control and do not handle independence well. Closely related to the concept of neglectful parenting is lack of parenting monitoring. In one recent study,

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<sup>36</sup> John Santrock, *Adolescence. Loc.cit*

<sup>37</sup> Agus Wibowo, *loc.cit.*

parental monitoring of adolescents was linked with higher grades, lower sexual activity, and less depression in adolescents (Jacobson & Crockett, 2000).<sup>38</sup> The characteristics of this parenting is as follows:

- a) Parents give full freedom to children to do something;
  - b) Domination in children;
  - c) Loose attitude or freedom from parents;
  - d) No parental guidance;
  - e) Control and attention from parents to children is very low, even none.<sup>39</sup>
  - f) Children are not required to be responsible and children are given the same rights as adults.<sup>40</sup>
- 4) Indulgent parenting is a style in which parents are highly involved with their adolescents but places few demands or controls of them. Indulgent parents allow their adolescents to do what they want, and the result is that the adolescents never learn to control their own behavior and always expect to get their way. Some parents deliberately rear their adolescents in this way because they mistakenly believe that the combination of warm involvement with few restraints will produce a creative, confident adolescent.

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<sup>38</sup> John Santrock, *Adolescence, op.cit.*, page. 281

<sup>39</sup> *Ibid.*, page. 78

<sup>40</sup> M. Jamaluddin Mahfudz, *op.cit.*, page. 81



However, indulgent parenting is associated with adolescents' social incompetence, especially a lack of self control.<sup>41</sup>

c. The impact of parenting style to the children

From various types of parenting style that has been mentioned before, of course each has its own impacts for children. The impacts have been grouped in outline as follows:

1. Authoritarian parenting. With this kind of parenting, the effects that will arise are: the child becomes not confident, the child tends to become a rebel and can even be a chaotic person (uncontrolled, tend to hate the figure of the ruler and hamper the development of children's creativity.<sup>42</sup> In addition, children of authoritarian parents are often unhappy, fearful, insecure about comparing themselves with others, unable to start activities, and have weak communication skills. The children of an authoritarian parent may behave aggressively (Hart dkk., 2003)
2. Authoritative parenting. In this parenting pattern, the effect that will be obtained by children are: children more confident, children understand what is the wishes of parents, there is a big possibility children will grow to be friendly, and can support the development

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<sup>41</sup> John Santrock, *Adolescence*, loc.cit.,

<sup>42</sup> Irma Khoirsyah Riati, *Pengaruh Pola Asuh Orangtua Terhadap Karakter Anak Usia Dini*. Jurnal Infantia, UPI Serang. No. 2 th.IV Agustus 2016.

of children's creativity.<sup>43</sup> Often behave in a socially competent manner, and can form close relationships with peers.<sup>44</sup>

3. Neglect parenting. The effect of this parenting is as follows: children become spoiled and tend to be selfish, children do not like to work hard, children feel abandoned so difficult to succeed, and lack of discipline, less proficient in social, do not have good independence and not motivated to be an excellent.<sup>45</sup>
4. Indulgent parenting style. The effect of indulgent parenting is that children usually do not learn or find it difficult to control their own behavior. Parents with an indulgent parenting does not consider the development of the child as a whole.<sup>46</sup> They may dominate, egocentric, disobedient to rules, and difficulty in relationships with peers (peer)<sup>47</sup>

## 2. Single Mother

### a. Definition of Single mother

Single mother is a mother as a result of a divorce and death.<sup>48</sup>

The meaning of single mother is also defined by Muhammad Surya in his book entitled *Bina Keluarga* as a family educational institution that

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<sup>43</sup> Irma Khoirsyah Riati, *op.cit* . Hlm. 4 -5

<sup>44</sup> John W. Santrock, *Psikologi Pendidikan* (Jakarta: salemba humanika, 2008), hlm. 101

<sup>45</sup> *Ibid.*.

<sup>46</sup> *Ibid.*.

<sup>47</sup> John W Santrock, *Perkembangan Anak, op.cit.* hlm. 168

<sup>48</sup> Suhendi hendi, dkk, *loc. cit.*

lives alone, consisting only a mother.<sup>49</sup> Not really different from the definition, Syamsu Yusuf describes the single mother as a family consisting of a mother responsible for taking care of a child after divorce, death or the birth of a child out of wedlock.<sup>50</sup>

According to Sudarto, mentioned Santrock in his book *Perkembangan Masa Hidup*, single mother is the mother as a single parent who must replace the role of father as head of the family, decision makers, breadwinners in addition to its role in taking care of the needs and activities of the household, raising, guiding, and fulfilling the child's psychic needs<sup>51</sup>

From the various understanding above it can be concluded that single mother is a condition where the family is held by a mother or who replace father's role in order to implement proper parenting style and form a good personality of an adolescent.

This research will be more focus on single mother who strives to replace father figure, where the figure is able to build the characters mentioned before, such as courage, responsibility, love challenges and others. In addition, it also emphasizes the discussion of the independent character of the adolescent by single mother.

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<sup>49</sup> Mohammad Surya, *Bina Keluarga* (Semarang: Aneka Ilmu, 2003), page. 230

<sup>50</sup> Syamsu Yusuf, *Psikologi Perkembangan Anak dan Remaja* (Bandung: Remaja Rosdakarya, 2003), page. 36

<sup>51</sup> John Santrock, *Perkembangan Masa Hidup* (Jakarta: Erlangga, 1995), page. 234

b. The causal factor of single parent

Several factors affect the status of single parent. These factors are mentioned as follows: divorce, death, adoptive parents and separated parentage but not divorced.<sup>52</sup>

In addition, another reference mention that single-mother families are formed in a number of ways. Parental divorce or separation is the most common reason for children to be raised in single-mother families. There has also been a rise in the number of children born to single unmarried mothers as a result of unplanned pregnancies. However, the newest type of single-mother family comprises single heterosexual women who have chosen to parent alone and have had children through donor insemination. These women are generally referred to as “single mothers by choice” or “solo mothers” (Bock, 2000; Hertz, 2006; Weinraub, Horvath, & Gringlas, 2002).<sup>53</sup>

According to Sudarto, there are two types of single mother that is completely never married and once or had got married. In the explanation of Surya Soemirat, a single mother, could be due to her husband's death or divorce, and some mothers would never marry again, including those who seek a common way to become single mother.<sup>54</sup>

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<sup>52</sup> Suhendi hendi, dkk, *loc. cit.*

<sup>53</sup> Susan Golombok, et.all, *Single Mother by Choice: Mother-Child Relationships and Children's Psychological Adjustment* (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4886836/>, accessed August, 10<sup>th</sup> 2017 at 06.57 AM)

<sup>54</sup> Arlin Setrina Putri, *Pola Komunikasi Single Parent Dalam Mendidik Anak (Studi Kasus Di Desa Banglas Barat, Kecamatan Tebing Tinggi, Kabupaten Kepulauan Meranti)*, JOM FISIP No. 1 th. III Februari, 2016, page. 11

Single mother who experienced divorce more often find difficulty in power and discipline problems. Some mothers explain the weight of the task. These mothers are forced to work outside the home for the first time to fill their family's financial needs with a small first salary. Some of them also cannot rely on financial and emotional needs to ex-husband.<sup>55</sup>

### 3. Adolescent

#### a. Definition of Adolescent

The word adolescence is Latin in origin, derived from the verb *adolescere*, which means “to grow into adulthood”. Adolescence is a time of moving from immaturity of childhood into the maturity of adulthood.<sup>56</sup> Adolescence is also defines as the period of transition between childhood and adulthood that involves biological, cognitive, and socioemotional changes.<sup>57</sup>

Although the age range of adolescence can vary with cultural and historical circumstances, in the United States and most other cultures today, adolescence begins at approximately 10 to 13 years of ages and ends between the ages of about 18 and 22. The biological, cognitive, and

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<sup>55</sup> *Ibid.*.

<sup>56</sup> Saba Hashmi, *Adolescence: An Age of Storm and Stress, Review of Art and Humanities* No. 1 th.II, June 2013, Page. 19

<sup>57</sup> John W. Santrock, *Adolescence*, op.cit, Page. 16-17

socioemotional changes of adolescence range from the development of sexual functions to abstract thinking processes to independence.<sup>58</sup>

Increasingly, developmentalist describe adolescence in terms of early and late periods. Early adolescence corresponds roughly to the middle school or junior high school years and includes most pubertal change. Late adolescence refers approximately to the latter half of the second decade of life. Career interests, dating, and identity exploration are often more pronounced in late adolescence than in early adolescence. Researchers often specify whether their results generalize to all of adolescence or specifically to early or late adolescence.<sup>59</sup>

From those definitions about adolescence, it can be conclude that adolescent are some one who are in range 10 years to 22 years old and going through the period of human development that occurs between the onset of puberty and adulthood that involves biological, cognitive, and socioemotional changes.

b. Adolescent characteristic

A defining characteristic of adolescents is the participation in high-risk activities in order to “rebel” against their parents’ wishes or expectations. This is not an entirely negative characteristic. Risk-taking adolescents may be independent thinkers, have high levels of energy and confidence, and feel ultimately in control of their lives (Johnson 390).<sup>60</sup>

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<sup>58</sup> *Ibid.*.

<sup>59</sup> *Ibid.*,

<sup>60</sup> Saba Hashmi, *op.cit.*,Page. 20

There are two main characteristics that need to be considered in the development of adolescent religion according to Fowlers theory. First, synthetic-conventional faith. This transition held in early adolescence. Adolescents start to develop formal operational thought and begin to integrate what they have learn about religion into a coherent belief system. According Fowler, although the synthetic-conventional faith stage is more abstract than the child stage, young adolescents still mainly conform to the religious belief of other and have not yet adequately analyzed alternative religious ideologies. Someone's behavior that involves a question of right and wrong is seen in terms of the harm it does to a relationship or what other might say. Fowler believes that most adults become locked into this stage and never move on to higher stages of religious development. The faith of adolescents often involves a personal relationship with God. God is thought of "always there for me."<sup>61</sup>

Second, individuative – reflective faith. This stage held between in late adolescence. Fowler believes that. At this stage, individuals are capable for the first time of taking full of responsibility for their religious beliefs. Often precipitated by the leaving home experience, adolescent begin to take responsibility for their lives. Adolescent now

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<sup>61</sup> John W. Santrock, *Adolescence*, op.cit, Page. 261.

start to realize that they can choose the course of their lives and that they must expend effort to follow a particular life course.<sup>62</sup>

#### 4. Independence

##### a. Definition of independence

The development of independence is an important issue throughout human life. Various things can affect the development of self-sufficiency for example, the occurrence of physical development, emotional development, cognitive changes that provide logical thinking which underlying behavioral patterns, and values changes in social roles through parental care and individual activities, both physical and emotional readiness to organize, taking care of and carrying out activities of its own responsibility without much relying on others.<sup>63</sup>

In Indonesian word, the term *kemandirian* or independence comes from the basic word “*diri*” which got the prefix “*ke*” and suffixes “*an*”, then form one conditional word or noun. Because *kemandirian* or independence comes from the basic word “*diri*”, Then, the discussion of independence cannot be separated from the discussion of self-development itself, Carl Rogers conceptualize the term independence with the term “Self”, because the self is the essence of independence.<sup>64</sup>

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<sup>62</sup> *Ibid.*.

<sup>63</sup> Desmita, *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2010), page. 184

<sup>64</sup> *Ibid.*, page. 185



Then, based on the elaboration of *Kemendiknas* (2010) independence is described as an attitude and behavior that is not easy depending on others in completing tasks.<sup>65</sup> The definition of independence is also described as an attitude that is cumulatively obtained during development, where individuals will continue to learn to be independent in dealing with various situations in the environment, so that individuals will eventually be able to act alone.<sup>66</sup>

Actually in the literature, there are many concepts about self. Sunaryo Kartadinata (1988) has succeeded in interfering with a number of terms put forward by the experts which the basic meanings are relevant with self. For example: self-determinism (Emil Durkheim), Autonomous Morality (Jean Piaget), ego integrity (Eric E. Erickson), the creative self (Alfred Adler), Self-Actualization (Abraham Maslow), self-system (Harry Stack Sullivan), real self (Caren Horney), self-efficacy (Albert Bandura), self-expansion, self-self-esteem, self-pity, self-respect, self-sentience, self-sufficiency, self-expression, self-direction, self-structure, self-contempt, self-control, self-righteousness, self-effacement (Hal and Linzey).<sup>67</sup> But of the various terms, the common concept which is used with independence is autonomy.

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<sup>65</sup> Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi* (Bandung: Alfabeta, 2012), page. 34

<sup>66</sup> Musdalifah, *Perkembangan Sosial Remaja dalam Kemandirian*. Jurnal IQRA' th.IV 2007, page. 46

<sup>67</sup> Mohammad Ali dan Mohammad Asrory, *op,cit*, hlm. 110

According to Chaplin (2002), autonomy is the freedom of individual to choose, to become a unity that can rule, dominate and determine himself. While Seifert and Hoffnung (1994) define independence as “the ability to govern and regulate one’s own thought, feelings of shame and doubt.”<sup>68</sup>

According to Ericson, independence is an attempt to escape from parents with the intention to find themselves through the process of looking for ego identity, which is a development toward a steady individuality and self-determination, creative and initiative, organize behavior, responsible, able to hold back, make own decisions, and able to overcome the problem without any influence from others.<sup>69</sup>

Thus, independence can be summed up as a condition in which the individual can exercise self-control, make his own decisions, have responsibility for his duties, and have a competitive desire to move forward for his own good.

#### b. Forms of independence

Robert Havighurst, distinguishing independence over four forms of independence, as follows: <sup>70</sup>

- 1) Emotional independence, which is the ability to control the self-emotions and not dependent emotional needs on others.

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<sup>68</sup> Desmita, *loc.cit.*,

<sup>69</sup> *Ibid.*.

<sup>70</sup> *Ibid.*, page. 186

- 2) Economic Independence, is the ability to regulate the economy itself and not dependent economic needs on others.
- 3) Intellectual Independence, is the ability to overcome various problems encountered.
- 4) Social Independence, is the ability to interact with others and not depend on the actions of others.

Meanwhile, Steinberg distinguishes the independence characteristics into three forms, namely: a) emotional autonomy, b) behavioral autonomy, c) value autonomy. Read more Steinberg writes:<sup>71</sup>

The first emotional autonomy – that aspect of independence related to changes in the individual's close relationships, especially with parent. The second behavioral autonomy – the capacity to make independent decisions and follow through with them. The third characterization involves an aspect of independence referred to as value autonomy – which is more than simply being able to resist pressures to go along with the demands of other; it means having a set a principles about right and wrong, about what is important and what is not.

The above quote shows the characteristics of the three aspects of independence, as follows:

- 1) Emotional Independence, is an aspect of independence that states the change in the emotional relationship between individuals, such as the emotional relationship of children with teachers or with their parents

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<sup>71</sup> *Ibid.*, page. 186-187

- 2) Behavioral Independence, is an ability to make independent decisions of others and do it responsibly
- 3) Value Independence, is the ability to interpret a set of principles about right and wrong, about what is important and what is not important.

However, in this study researchers will focus on the parenting style of single parent in building adolescent's religious independent which is how the adolescents interpret one of Islamic principle that will be more describe on the next basic theory about "religious"

As with other psychological aspects, independence is not merely an innate attachment to the individual from birth. The development is also influenced by the various stimuli that come from the environment. Here are some factors that can affect the development of child independence<sup>72</sup>:

- 1) Hereditary or parental gene. Independent parents will pass on the trait to their children. But this heredity factor is still a debate because of the notion that it is not the nature of parents inherited independence, but the nature of his parents appear based on the way parents educate their children.
- 2) Parenting style. The way parents nurture or educate children will affect the independence of their children. Parents who over-prohibit

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<sup>72</sup> Mohammad Ali dan Mohammad Asrori, *op.cit*, page. 118-119.

or say “do not” to children without accompanying a rational explanation will hamper the development of children’s independence. Conversely, parents who create a safe atmosphere in the interaction of their families will be able to encourage children’s development.

- 3) Educational system at school. The process of education in schools does not develop the democratization of education and tends to emphasize indoctrination without argumentation will hamper the development of independence. Likewise, the educational process that emphasizes the importance of punishment can also hinder the development of independence. In contrast to educational processes that emphasize the importance of appreciating the potential of children, and the creation of positive competition will facilitate the development of independence.
- 4) Community life system. Life systems in the community that are too focused on the hierarchy of social structures, feel not secure or gripping and not appreciate the manifestation of potential children in productive activities can hamper the process of development of independence. In contrary, safe environment of the community, appreciating the expression of the potential of the child in various forms of activity, and not too hierarchical will encourage the development of independent.

## 5. Religious

### a. Definitions of religious

Religion, in the sense of Glock and Stark (1966), is a system of symbols, systems of beliefs, systems of value, and institutionalized behavioral systems that all focus on issues that are lived as the ultimate meaning.<sup>73</sup> While religious based on oxford dictionary means believing in and practicing a religion.<sup>74</sup>

The concept of religious adherence has been presented by Glock and Stark quoted from Djamaludin Ancok and Fuad Nashori Suroso mention that the concept of religious obedience has dimensions as follows:<sup>75</sup>

- 1) The dimensions of belief. This dimension contains expectations where the religious person holds to a certain theological view and acknowledges the truth of those doctrines.
- 2) The dimensions of religious practice. This dimension includes the behavior of worship, obedience, and the things that people do to show their commitment to the religion they follow. This religious practice consists of two important classes, namely:

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<sup>73</sup> Djamaludin Ancok dan Fuad Nashori Suroso, *Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 2011), page. 76

<sup>74</sup> *Oxford Learner's Pocket Dictionary* (New York: Oxford university press: 2008), page: 372

<sup>75</sup> Djamaludin Ancok dan Fuad Nashori Suroso, *op.cit.*, page 77-78

- a) Rituals, referring to a set of formal religious actions, and holy practices that all expect the followers of their religion to exercise.
  - b) Obedience, obedience and ritual are inseparable. When the ritual aspect of commitment is very formal and distinctive public, all known religions have a relatively spontaneous, informal and distinctive set of offerings.
- 3) Dimension of experience. This dimension contains the fact that all religions bear certain expectations, although it is not appropriate to say that a person who is religiously at one time will attain a subjective and direct knowledge of a contact with supernatural powers.
  - 4) The dimension of religious knowledge. This dimension refers to the expectation that religious people have at least some knowledge of the fundamentals of beliefs, rites, scriptures and traditions.
  - 5) Dimensions of practice or consequence. This dimension refers to the identification of religious beliefs, practices, experiences, and knowledge from day to day.
- b. Religious in Islamic Perspective

Tawheed is the essence of Islam, an act which affirms God as the One, the absolute creator, and the ruler of all. There is not a single command in Islam that can be separated by monotheism. The whole religion itself, the obligation to worship God, to keep his

commandments, and to abstain from his prohibitions, will be destroyed when tawheed is broken (Ismail R. Alfaruqi, 1988).<sup>76</sup>

Almost the same as the Islamic view, Glock and Stark (Robertson, 1988) considered that religious belief (theology) is the dimension of faith. Theology exists in a set of beliefs about the ultimate reality, of the supernatural nature and will, so that other aspects of religion become coherent.

Besides tawheed or akidah, in Islam there is also shariah and morals. Endang Saifudin Ansari (1980) reveals that Islam is basically divided into three namely akidah, shariah and morals are interrelated. Aqidah is a belief system and the basis for sharia and morals. There will be no sharia and morals of Islam if without aqidah.<sup>77</sup>

To understand Islam, the right concept is the concept that is able to understand the existence of various dimensions in Islam. It is known that the concept of the religiosity of Glock and Stark is compatible with Islam although not entirely the same, the dimension of belief can be aligned with the aqidah, the dimensions of religious practice are aligned with sharia and the dimensions of practice are aligned with morals. It will be described as follows<sup>78</sup>:

- 1) The dimension of Islamic belief or creed refers to the level of Muslim belief in the truth of religious teachings, especially on

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<sup>76</sup> *Ibid.*, Page. 79

<sup>77</sup> *Ibid.*.

<sup>78</sup> *Ibid.*, Page. 81



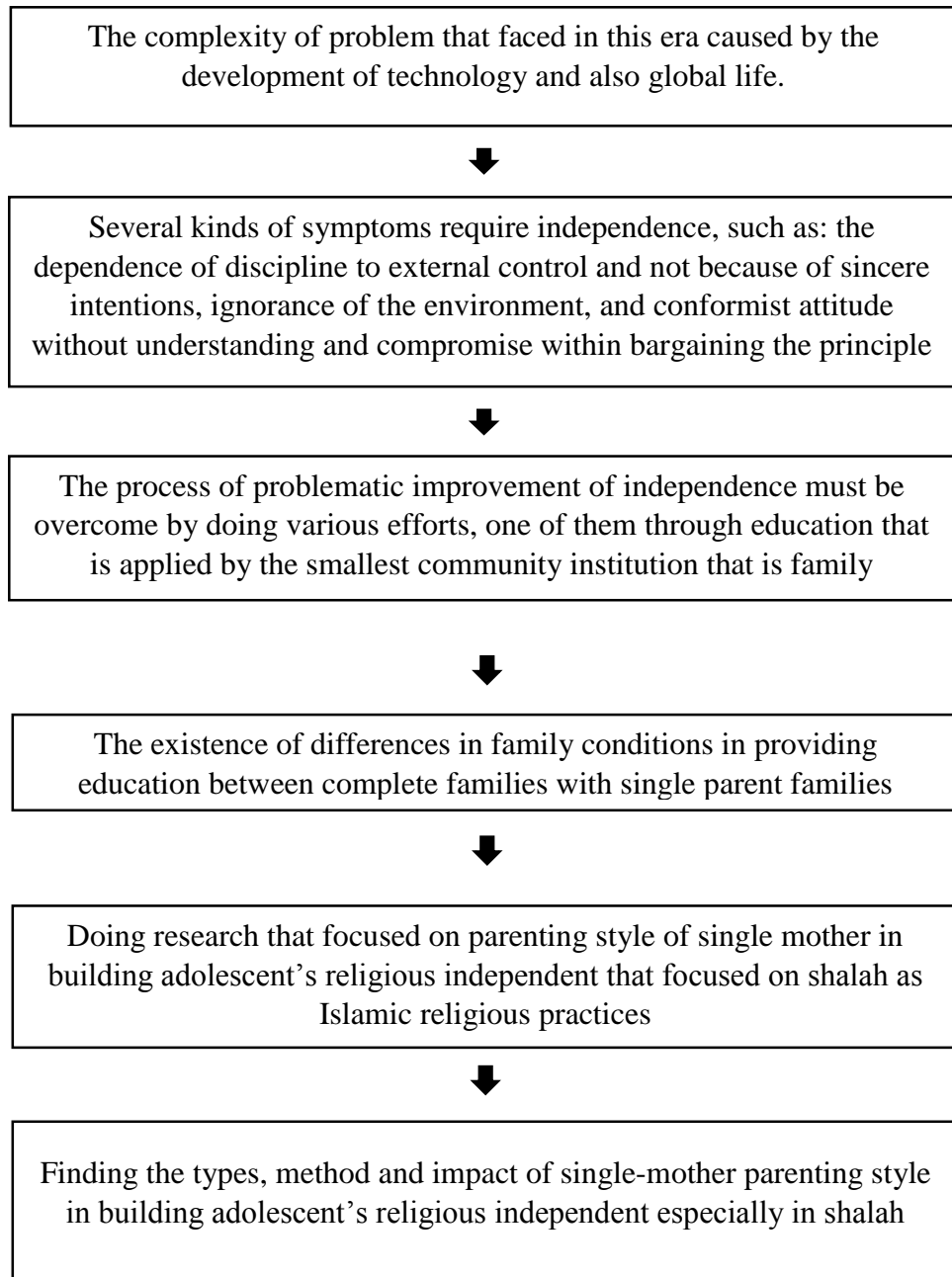
fundamental teachings such as beliefs about God, angels, prophets and apostles, scriptures, heaven and hell and qadha and qadar.

- 2) The dimension of practice or morality refers to how the level of Muslims behave motivated by the teachings of his religion, namely how individuals relate to their world, especially with other human beings. In Islam, this dimension includes the behavior of helping, cooperating, honest and so forth.
- 3) The dimension of religious practice or shariah refers to how the level of compliance of Muslims in doing the activities of the faith as advised and advocated by their religion. In Islam, the dimension of worship concerning the implementation of prayer, fasting, zakat, pilgrimage, reciting the Qur'an, prayer, dhikr, sacrificial worship and so on.

Thus it can be seen that religious independence is a condition in which the individual can exercise self-control, make his own decisions, have responsibility for his duties, and have a competitive desire to move forward for his own good to implementing symbols system, belief systems, value systems, and behavioral systems that are Islamic. The system selected by researchers in this study is a system of Islamic worship that refers to the prayer (shalat).

## B. Research Roadmap

Picture 2.1 Research Roadmap



## CHAPTER III

### RESEARCH METHOD

#### A. Approach and Research Design

Based on the title raised by the researcher, the research was conducted with qualitative descriptive approach in order to describe how the parenting style, methods and also impacts of single parent in building adolescent's religious independence. Qualitative research according to Straus and Corbin is a type of research that results in discoveries that cannot be achieved by using statistical procedures or by other means of quantification. This research is usually used to conduct research on society, history, behavior, organizational functionalization, social movements or relationships.<sup>79</sup>

Qualitative research also define as concerned with developing explanations of social phenomena. That is to say, it aims to help people to understand the social world in which they live and why things are the way they are. It is concerned with the social aspects of the world. This research also seeks to answer question about: 1) why people behave the way they do, 2) how opinions and attitudes are formed, 3) how people are affected by the events that go on around them, and 4) how and why cultures and practices have developed in the way they have.<sup>80</sup>

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<sup>79</sup> Basrowi dan suwandi, *Memahami Penelitian Kualitatif* (Jakarta: rienaka cipta, 2008), page. 1

<sup>80</sup> Beverley Hancock, et.all, *An Introduction to Qualitative Research* (The NIHR RDS EM, 2009), page. 7

Therefore, the researcher aims to describe the phenomena in accordance with the reality that occurs without any manipulation. The reason for choosing this research method with qualitative descriptive is researcher can know deeper the parenting style of single mother in building adolescent's religious independence.

Meanwhile, the type of research used is case study. According to Emzir in his book *Metodologi Penelitian Kualitatif Analisis Data*, A case study is a study that seeks to discover meaning, investigate the process, and gain insight and deep understanding of the individual, group or situation.<sup>81</sup> Qualitative research in this study is an intensive investigation of an individual. However, case studies are sometimes also used to investigate small social units such as families. The purpose of case study at Arbain Houses is to provide a detailed picture of situation, to capture the full complexity and uniqueness of information from single mother cases.

## **B. Attendance of the researchers**

In qualitative research, the researcher is obliged to be present in the field to find the necessary data that directly or indirectly related to the research problem. In this study the researcher did not determine the time or the day, but the authors continuously dig the data in the right circumstances in accordance with the informant's spare time. Besides, the emphasis is on direct involvement of researchers in the field with information and data sources.

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<sup>81</sup> Emzir, *Metodologi Penelitian Kualitatif Analisis Data* (Jakarta: Rajawali Press, 2010), page. 20

Researchers as the instrument directly plunge into the field in order to connect with informants. The researcher interacts with the research informant and tries to adjust with the situation and condition of the research location. Good relationship between researchers and single mother or adolescents while in the field is the key to success in collecting data

### **C. Setting of the research**

The location of the study is the place where the researcher will collect the data. This research will be conducted in house of Arbain located in Gempeng Village, RT. 06/ RW. 01, Bangil city, Pasuruan Regency. The reason for choosing the place as the object of research is there is a single parent phenomenon, especially single-mother who educates their adolescents alone. From this phenomenon, the researcher was interested with the parenting style of mother-single parent in building good characters for his adolescents without father figure. In this study will not generally discuss all the good characters, but more focused on the character of independence grown through parenting style of single parent. More specifically, this study of independence refers to the adolescent's religious independence in praying as Islamic pillar.

### **D. Data and Data Sources**

#### **1. Primary data resource**

The primary data source is the data directly given to the researcher. The data source in this research is single parent who have child in adolescent age. While the primary data is all data related to the parenting style in building adolescent's religious independence.

## 2. Secondary data resource

Additional data sources from this research can be taken from the parties that have relationship with the research object, for example: chief of neighborhood association of Arbain-Bangil, and adolescents of single mother. In addition, the data also comes from books, journals and articles. Books used for second sources are books relating to parenting style, single parent, adolescent, independence character, and Islamic religious that have been mentioned in references.

## E. Data collection

In this section the researcher will conduct some techniques for collecting data. The main methods are:

### 1. Interview

Interview is an activity of data collection conducted by doing conversation and question and answer based on the purpose of research systematically.<sup>82</sup> In addition, interview can be explain as the text bellow:

Interview can, at one extreme, be structured, with questions prepared and presented to each interviewee in an identical way using strict predetermined order. At the other extreme, interviews can be completely unstructured, like free-flowing conversation. Qualitative researchers usually employ “semi-structured” interviews which involve a number of open ended questions based on the topic that the researcher wants to cover.<sup>83</sup>

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<sup>82</sup> Sutrisno Hadi, *Metodologi Research*, jilid 1 (Yogyakarta: Andi offset, 1997), page. 47

<sup>83</sup> Beverley Hancock, et.all, page. 16

Interview method is used to obtain information which related with the problems in depth so that obtain accurate and reliable data, because the data are obtained directly without intermediaries.

This method is used to obtain data from the first subject, the single mother who has children in adolescent age, as well as the second subject, is the head of the urban village head and the head of the neighborhood association (RT). Interviews in this study were conducted to obtain data about how the parenting style, methods and impact of single mother in building children's character.

The data will be collected is about parenting style, educating adolescent by single mothers and other data that have relevance to the adolescent's religious independence.

## 2. Observation

Observation is a technique that can be used when data cannot be collected through other means, or those collected through other means are of limited value or are difficult to validate. Observing the object of the research in those situation is more valid and it is possible to see how they actually teach their children.<sup>84</sup> This type of observation used is non participant observation this means that researchers only make observations as necessary on matters relating to the object of research without involving

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<sup>84</sup> *Ibid.*, page.18

participants action (social interaction) between researchers and respondents during data collection.<sup>85</sup>

The method used by researchers to obtain data is by observing things related to the activity of mother-single parent in building independence of adolescent's and how adolescents react when the time prayer is coming.

### 3. Documented Material

Documented material is a wide range of written materials that can produce qualitative information. They can include policy documents, mission statements, annual reports, minutes of meeting, codes of conduct, web sites, series of letters or emails, case notes, and etc.<sup>86</sup> Documentation method is used to collect data in the form of archive documents about house of Arbain, such as single mother and adolescents profile, geographical location, and others.

## F. Data analysis

In a qualitative study, researchers needed data preparation. Data processing is done from the beginning of observation to present in a concise situation in a field note. Because if this is not done, it is feared that many contexts are not recorded and forgotten how appreciating the situation so that related things turn into insignificant fragments.<sup>87</sup>

Based on Milis and Huberman's explanation of qualitative data. Qualitative research analysis still uses words processed into expanded text,

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<sup>85</sup> Darmiyati Zuhdi, *Metode Penelitian Kualitatif* (Yogyakarta: IKIP, 1994), page. 70

<sup>86</sup> Beverley Hancock, et.all, *op.cit*, page.19

<sup>87</sup> Noeng Muhajir, *Metode Penelitian Kualitatif* (Yogyakarta: Rakesarasin, 1999), page. 43



through three steps that occur simultaneously, and continuously. The three steps are described as follows:

1. Data reduction, data reduction activities can be done by sharpening, classifying, directing, removing unnecessary, and organizing data interviews and documentation studies. Hereinafter can be deduced and defined.
2. Presentation of data, the presentation of data in qualitative research is usually narrative, equipped with a matrix for information arranged in a form that is easily understood
3. Drawing conclusions, what is meant in a conclusion here is the meaning process of the objects, regularities, patterns, explanations and acts as a result of the presentation of data. Withdrawal of a conclusion or verification is also done by reviewing the field notes, exchanging ideas with colleagues to develop an agreement.<sup>88</sup>

#### **G. Research procedure**

In this research procedure contains or arrange the stages of the implementation of research conducted by researchers. This section describes the process of conducting the research, ranging from pre-research to field work stage, and the last is report writing. Here are the steps:

1. Pre- research Stage

Here are the details of pre-research activities

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<sup>88</sup> Djumhara Pida, *Teknik Analisa Data dalam Lembaga Penelitian*, IKIP, page. 2

- a. Selected the location of the study, the selection of Arbain house as a suitable place with the title of this research is because there were some numbers of single mothers phenomenon who lived.
- b. Filing a research permit to house of Arbain-Bangil to conduct research.
- c. Organizing pre-observation

## 2. Field Work Stage

Here are the details of field work stage activities:

- a. Entering the field by observing the parenting style of single mother parent in building adolescent's religious independence.
- b. Conducting direct observation to house of Arbain-Bangil about the forms of parenting style used by single mother in building adolescent's religious independence.
- c. Collecting additional data supporting the research from relevant parties or sources.

## 3. Research Report's Arrangement

In this stage, the researcher prepares a report that is adapted to the data obtained during the research.

## CHAPTER IV

### DATA EXPOSURE AND RESEARCH FINDINGS

#### A. Description of the Research Object

##### 1. Arbain's Profile

Arbain Houses is a complex located in Bangil Town. More precisely at Layur street, RT. 6, RW. 1, Gempeng Village, Bangil, Pasuruan. This location is about 1 kilometer to the north of SMPN 3 Bangil for about 3 minutes from the Bangil town square by riding motorcycle.

The houses area is  $\pm 4000 \text{ m}^2$ , consisting of 1 mushallah, 1 hall, 1 mini field, 1 guard post, and 40 housing units with  $\pm 75 \text{ m}^2$  for each house. The topography of the area is not really different from other areas in Bangil sub-tropical, with temperatures around  $24^\circ - 32^\circ \text{ C}$ .<sup>89</sup>

##### 2. Condition of population

The appearance of arbain houses actually does not very difference with general houses. Uniquely, this houses is only occupied by mothers as head of the household. As the name implies, "Arbain" there should be 40 heads of household (KK). However, the occurrence of changes in the family condition such as marriage, requires that the number of residents can be change at any time. According to the latest information from the head of the neighborhood association, stated that

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<sup>89</sup> Website resmi kecamatan bangil, *Gambaran Umum Kota Bangil* (<http://bangil.pasuruankab.go.id/pages-7-gambaran-umum.html>, Accessed 20 Agustus 2017 at 04.52 pm)

there are 37 families in 2017. The condition of the population in Arbain houses - Bangil can be seen from the demographic data that will be displayed in the table classification as below:

**Table 4.1 Number of Single Mother by the Age**

Number of Single Mother by the Age<sup>90</sup>

No.	Information	Jumlah
1	Number of Family Heads (KK)	37
2	Number of Single Mother	37
	a. Age 20-50	18
	b. Age 50+	19

From the above table it can be seen that the number of single-mother in productive age more than the number of non-productive. With the details of 18 people are in productive age and 19 people are in non-productive age. In addition, the researcher also obtained classification data of children with age classification as follows:

**Table 4.2 Number of Children with Single Mother**

Number of Children with Single Mother<sup>91</sup>

No.	Age classification	Male	Female
1	0-5 years old	1	2
2	6-11 years old	5	6
3	12-17 years old	12	7
4	18-23 years old	16	7
5	24-29 years old	4	-
6	30-35 years old	-	-
7	36-41 years old	-	-
8	42-47 years old	-	-
9	48+ years old	-	-
	Sum	38	22

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<sup>90</sup> Arbain's Document

<sup>91</sup> Arbain's Document

From the above table it can be seen that there are sixty children with single mother. Three of them are toddlers. Eleven are children. Nineteen are early adolescents. Twenty-three are late adolescents. Four children are in adult age.

**Table 4.3 Single Mother Education Level**

Single Mother Education Level<sup>92</sup>

No.	Education level	Sum
1	Not in school	-
2	Graduated from Elementary School	11
3	Graduated from Junior High School	6
4	Graduated from Senior High School	15
5	Graduated from College	5

**Table 4.4 Level of Children Education with Single Mother**

Level of Children Education with Single Mother<sup>93</sup>

No.	Education Level	Sum
1	Not in school yet	3
2	Kindergarten	6
3	In Elementary School	14
4	In Junior High School	12
5	In Senior High School	11
6	In Collage	4

From both tables above can be seen the level of community education who live in the arbain houses. Single mother education level is dominated by high school graduates. Eleven people completed primary school, six graduated from junior high school and five graduated from college.

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<sup>92</sup> Arbain's Document

<sup>93</sup> Arbain's Document

The level of children education with single mother mostly take the elementary school level that is fourteen children, twelve are in junior high school level, eleven in high school level, four in the college level, six children are in kindergarten level and three children who have not attended school yet. From the interviews with arbain secretary it also known that some children drop out due to lack of cost and some of them prefer to work and help their sungle mother.

**Table 4.5 Economic Condition of Single Mother**

Economic Condition of Single Mother<sup>94</sup>

No.	Job	Sum
1	Merchantmen	7
2	Laborer	3
3	Entrepreneur	23
4	Government employees	-
5	Retired	-
6	Others ...	2

For the data, researchers are more focused on single mother job because it is very important to know how the economic condition of single mother which will affect the time of single mother in giving parenting to the adolescent. The economy conditions of single mother in the arbain houses is lower middle-class economies and upper middle-class economic. This can be seen from the single mother's ability to finance the children's formal education and their possessions. Most single mothers with lower middle-class economies feel a bit

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<sup>94</sup> Arbain's Document

overwhelmed in terms of sending their adolescent to school. Some of the adolescents with single mothers choose to work or take a parttime while studying. While the single mother with upper middle-class economic, they are able to finance their children's school up to the college level. They also have vehicles such as bicycles or motorcycles.

From the table above can be seen that the livelihood of single mother earn a living by receiving laundry, making cakes, making crafts, and so on. Another work that became an option for a single mother is trading, it can be trading fruit, clothes, etc. In addition, some single mother also earn a living by working as a laborer.

### 3. History of Arbain

Mr Hanif Qomarudin is the initiator of the houses construction. When he was a child, he had abandoned by his father. This condition makes him cared by his mother as a single parent, namely Fatimah. But before his father left, the father give the golds to the mother, where the golds were never used for any purpose by Fatimah. Even to fulfilling the needs of family life, she prefers to sell batik.

When Mr. Hanif grew up as a adolescent, Fatimah gave the golds to Mr. Hanif. The gold is eventually processed into a livestock business. Previously, Fatimah ordered Mr. Hanif, "If someday you become rich do not forget to help the widow". This is done by Fatimah, because she understands how difficult it is to educate children alone, to fulfill the needs of their children and to perform double roles as a father for them.

Year by year, Mr Hanif pursue the farm world, until that perseverance has produced satisfactory results. After the business capital that he used was back, he distributed the capital to all his families in accordance with the law of inheritance. His success cannot make him forget with his mother's advice to help single mother. From here Mr. Hanif took the initiative to build at least twenty homes to become a residence for the single parent. It can be known that the purpose of the construction of this houses is a high sense of empathy to help single mother.

On August 17, 2001, total of 20 houses consisting of Block A and Block B have been completed and inaugurated. Two years later the number of housing arbain is an addition with the construction of 20 units of houses, which is Block C and Block D.

Arbain houses's name adjusted to the number of houses located in this area. The word arbain is taken from the Arabic word which means forty. Inside, there are a mosque named Fatimah. This name is taken from Mr Hanif's mom, Fatimah. Besides getting a place with complete facilities and mushallah, single mother also often get food aid such as rice in every month, zakat, etc.

After forty houses and mosque have been inaugurated, arbain houses does not necessarily open the recruitment. Because arbain has its own criteria for prospective adolescent. Mr Hanif entrusted it to the head



of the neighborhood association, bu Azizah to conduct the selection of the prospective occupants of the house.<sup>95</sup>

Here are the criteria that must be fulfilled by the prospective residents of arbain:<sup>96</sup>

- a. Single mother status with cause of death (previously allowed by divorce)
- b. Have children with orphaned status
- c. Not working in the factory
- d. Not allowed to receive male guests
- e. Girls should not meet boys, and boys should not meet girls
- f. Not allowed to borrow money to usurer
- g. The fence is closed no later than 22.00 pm
- h. It is permissible to leave the arbain after marriage (no later than 6 months after marriage)

#### 4. Religious condition

All single mother who live in arbain is Muslim. This can be known from several community activities as follows:<sup>97</sup>

- a. The existence of TPA that functioned as a place to study the Islamic religion for the hildren
- b. The existence of a mosque for worship and religious activities

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<sup>95</sup> Interview with Mrs Azizah, The chief of neighborhood association, on Sunday May 5<sup>th</sup> 2017, at 15.46 in house of arbain 3A

<sup>96</sup> Interview with Mrs Azizah, The chief of neighborhood association, on Sunday May 5<sup>th</sup> 2017, at 15.46 in house of arbain 3A

<sup>97</sup> Observation at House of Arbain, at May 8<sup>th</sup> 2017

- c. The existence of tahlil which is conducted every Monday

## B. Data Exposure

After the process of collecting data by interview method, observation and documentation, hence collected data which will be analyzed by descriptive technique. Data analysis is done by describing and interpreting the data obtained about the real situation.

Respondents from this study came from single mothers who have adolescent ages. The few parties involved as additional data as a complement to this research are the children of single-mother and also the head of the local neighborhood association.

**Table 4.6 Respondent of the research**

Respondent of the research

Information	Informant 1	Informant 2	Informant 3	Informant 4	Informant 5
Name	Mrs LB	Mrs WT	Mrs TT	Mrs ST	Mrs YS
Age	45 yo	37 yo	55 yo	41 yo	52 yo
Long becomes single parent	11 yo	6 yo	11 yo	6 yo	15 yo
Cause	Death	Divorce	Death	Death	Death
Job	Housewife	Housewife	Home-cake seller	Housewife	Larorer
Anak (umur)	1. LM (23) 2. SF (22) 3. DK (17) 4. FM (15) 5. LT (12)	1. RD (15) 2. WD (8)	1. FR (22) 2. MS (19) 3. MZ (17) 4. LM (15)	1. BP (20) 2. DW (18) 3. AD (16) 4. MA (10) 5. MF (8)	1. HN (27) 2. AY (23) 3. RF (17)

Here are the details of the single parent profile and the parenting provided to build the independence of adolescent's religious behavior:

a. Mrs LB

Mrs LB is a 45 year old single mother. She has fought for eleven years to support her five children namely LM (23 yo), SF (22 yo), DK (17 yo), FM (15 yo), and the last is LT (12 yo). Her husband had already left them because of his illness. Previously LB is as a housewife with a husband who works as an office employee. Their needs can be fulfilled well. This is certainly very different when her husband dies. She has to support her five children by herself. Although sometimes also get help from her brother, she felt better if she can take care of his own child. Thus Mrs LB can do the control of her child every time. Mrs LB also acknowledged for her education that she was only able to support her child up to the high school level. Furthermore, she submitted to her son for a higher level.

b. Mrs WT

Mrs WT is the youngest single mother amongst other respondents with the age 37 years. She is also the only single parent due to divorce. Her husband who had the initials KM who worked as an employee of a company and had to move out of town. This causes the KM intensity to meet with his family is reduced. Divorce was taken as the best decision for both parties. They officially divorced in 2011 with the decision the custody of two children namely RD (15 years) and WD

(8 years) held by Mrs. WT. Everyday Mrs. WT is busy to take care of her teenages who study in senior high school and one is still in elementary school. If the holiday comes Mrs WT is busy to help her mother who works at boarding school and fill out an events outside the city.

c. Mrs TT

Mrs. TT is the oldest single mother among the other respondents, she is 55 years old. She became a single parent since 2006. Her husband who had the initials LH died and left four children that are still in school age. They are FR (22 years), MS (19 years), MZ (17 years) and LM (15 years). Mrs. TT must work alone to fulfill the daily needs for her family. Sometimes she works as a housemaid or a laundry worker. Sometimes she also makes a cake or snack from the ingredients she has and sells it to her neighbor.

d. Mrs ST

Mrs ST is a single mother with age 41 years old. Her husband who used to work as a private employee has now gone. Bu ST officially holds the status as a single mother for 6 years. Her husband died after 1 year he suffered the illness. He left at least five children, namely: BP (20 years), DW (18 years), AD (16 years), MA (10 years) and MF (8). The livelihood of Mrs ST is a housemaid. Fortunately, her eldest son is already working to help Mrs ST in fulfilling the daily needs and

education costs of his younger siblings, even though BP has to work outside the city.

e. Mrs YS

Mrs YS is a single parent who has lived life as a single mother for 15 years. Her husband passed away in 2002. After becoming a single parent, YS's income derives from the job as a laundry worker and had to care her children: HN (27 years old), AY (23 years old) and RF (17 years old). Two of her children have been married. This makes Mrs YS just take care of RF at home.

**1. The parenting style of single mother in building adolescent's religious independence**

Parenting can be interpreted as a style of interaction between parent and child covering the fulfillment of physical needs (such as eating, drinking and others) and psychological needs (such as safety, compassion, etc.) In addition, there are also socialization of religious values. The types of parenting used by parents are diverse, but basically there are four types of parenting is most often called by the experts of authoritative parenting, authoritarian parenting, neglectful parenting and the last is indulgent parenting.

From data generated during observation, interviews and documentation, as many as 3 from 5 single mothers use authoritative parenting. Single mother with this style of parenting tend to give adolescent the freedom to argue and determine their future, single

mother also seek to build openness with the adolescent, and most importantly not only give single mother trust but also participate in providing guidance to adolescents. This is supported by the statement of first responders that Mrs. LB about how she provides parenting in building religious independence, especially prayer for teenagers. From the statement it can be seen that being a single mother is not an easy thing. Especially in caring for her child. Previously, being a single mother is not too difficult to care for a small child. Children will tend to obey all his mother's commands. Unlike the case when they have stepped on adolescence. They will get to know their own world and feel able to take care of themselves.

The most worrying thing when her son becomes an adolescent is she cannot protect them from the influence of negative things that can quickly spread. Especially in this era. But by being only afraid without having a solution, it's like giving up on the situation. For that Mrs LB always think about how to give him the best for her son.

*“Menurut saya hal paling terasa ketika menjadi single mother adalah ketika menghadapi bagaimana mencegah nakalnya anak, takut keikut kedalam hal-hal yang negative. Jadi pinter-pinternya orangtua merangkul anak-anaknya.”<sup>98</sup>*

On the other hand Mrs LB also feel relieved because her son is very trustworthy. They were able to understand how the condition of his

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<sup>98</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

mother had to fight alone. Even two of her children are already working to help parents meet their daily needs and their own educational needs.

In this case, the parenting style that is used to build adolescent religious independent, especially in terms of prayer she uses authoritative parenting. She gave trust her teenage can distinguish what is good and what is bad for the adolescent to feel appreciated. In addition to trust, she also tries to give understanding to her son that her family's condition has been different. Thus parents provide opportunities for adolescent to be more mature on thinking and able to fulfill their own responsibility to God.

*“Karena anak kan titipan. Meskipun merawat anak sendirian kan susah, yang penting jangan sampai anak ini tahu kesusahan orangtua tapi kita ngasih pengertian ke anak-anak ketika sudah dewasa, kalau mereka udah harus melakukan kewajiban masing-masing. Kalau saya sih mbak, berhubung anak-anak udah gede, saya yakin mereka tau mana baik mana engga. Tahu kapan waktunya harusnya sholat.”<sup>99</sup>*

In addition to Mrs LB, there are the second respondents, namely Mrs WT who also uses authoritative parenting to build religious independence of her adolescent. From the statement it can be seen that the difficulties encountered by Mrs WT occur when the evaluation. The evaluation means here is the distribution of adolescent school's report. Mrs. WT feels that the moment can be used by parent to build communication with teachers to control their children. Moreover, the

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<sup>99</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

teacher is the second parent for her adolescent who knows the activities of adolescent in school.

*“Ya yang paling berasa memang pembagian tugas. Misalnya nanti kalo pembagian rapot dan harus ketemu sama gurunya. Konsultasi mengenai bagaimana anak saya disekolah, semuanya jadi di urus sendiri sekarang.”<sup>100</sup>*

Mrs. WT admitted not too much mind in taking care of her adolescent. This happens because she feels that her daughter's character from the beginning is easy to manage. Especially for prayer issue. In the case of worship, Mrs WT gives a warning that there is one that always see what they do. He is Allah SWT. That way the child will feel controlled wherever they are.

*“Bagi saya yang penting anak saya tau bahwa pasti ada yang mantau mereka. Dia adalah Allah SWT. Kan dengan begitu mereka mau berbuat apa-apa juga pastinya pikir-pikir. Saya tidak begitu mengekang karena saya juga tidak merasa kesulitan menyuruh anak remaja saya untuk sholat. Beda sama anak saya yang masih kecil yang butuh agak usaha buat sholat.”<sup>101</sup>*

The following respondent is Mrs TT bu who also uses authoritative parenting to build adolescents religious independence. From the interviews TT stated that after becoming a single mother, many things changed in her life. There is no place to share stories, so

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<sup>100</sup> Interview with Mrs WT, single mother 2, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3A

<sup>101</sup> Interview with Mrs WT, single mother 2, on July 6th 2017, at 13.10 in house of arbain 3A



she should be able to continue life well. Even for the problem of earning a living, she did not want to lose time to educate her son.

*“Berbeda pasti. Biasanya kan curhat ke suami, kalau ada apa-apa kita bisa menyelesaikan bareng-bareng. Kalo gaada ya kita kudu inisiatif sendiri gimana menghadapi anak. Kita juga harus menyeimbangkan untuk antara kebutuhan baik lahir maupun batin anak.”<sup>102</sup>*

Talking about how the parenting to build the adolescent religious independence, Mrs. TT believes that there is a significant difference how to treat girls and boys. Boys tend to be given more freedom in doing activities outside. However, it does not mean that she is relinquishing control of the child, but she also oversees the children activities through peers or even teachers she has known very well.

In the matter of prayer, Mrs. TT introduces honesty to the adolescent first. Because with honest, Mrs TT has been trying to minimize adolescent to lie when doing communication with them. When honest has become adolescent's character, Mrs TT will be easier in building adolescent's independence.

*“Jadi kita harus hati-hati biar kita juga ndak sembarangan mendidik anak. Apalagi merawat anak kan antara laki-laki dan perempuan beda. Kalau laki kadang saya agak bebas, tapi saya juga kadang tanya-tanya ke gurunya, jalin silaturahmi. Biar informasi selalu kita dapat. Pertama-tama saya ngajarkan anak saya buat jujur trus ngaji. Dengan mengaji nanti dia tau gimana pentingnya sholat.”<sup>103</sup>*

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<sup>102</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3c

<sup>103</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3c

Unlike the three respondents above who use authoritative parenting, the following respondent is Mrs ST. She is a single mother who educates her children with indulgent parenting. Single mother gives more dominance of freedom than control to adolescent activity. The use of parenting can be known from the results of interviews conducted by researchers with Mrs ST. From the results of the interviews it is known that the closeness of the relationship that occurs between the adolescent and his father is more dominant. This makes Mrs ST feel a little difficulty in giving parenting style when she bears the status of a single mother. According to her confession, the way the child responds to the advice given by Mrs ST is more impressed to ignore.

*“Karena hidup harus berjalan jadi saya harus mendidik anak seorang diri. Maksudnya dulu kan anak-anak itu dekat sekali sama bapaknya, terus takut juga sama ayahnya. Jadi kalau sama saya kadang saya merasa di abaikan.”<sup>104</sup>*

It also known that in building adolescent's religious independence, the first time is done by Mrs ST is through teaching method (permisalan) with the aim that adolescent can know the rationalization of prayer.

*“Karena sholat penting banget buat saya, sholat juga kan fungsinya untuk membentengi diri sendiri. Ibaratnya gini kita kan namanya orang islam, ibaratnya kita makan kalau sudah*

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<sup>104</sup> Interview with Mrs ST, single mother 4, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6c

*waktunya makan ya makan. Kalau sudah waktunya sholat ya sholat.”<sup>105</sup>*

Unlike the previous single mother, the parenting style taken by Mrs YS to her adolescent is an authoritarian parenting. The use of this parenting is not without reason. Here are the results of the research interview with Mrs YS, the result of the interview shows that Mrs YS has not dared to give trust to her adolescent. This happens because too much of a mother's worries about the condition of adolescents that exist today. In fact, it was not only her son that she did not believe, but she also would not hesitate to scold her adolescent's friends when she found an inappropriate statement between permission and reality.

*“Biasanya kan kalau ada bapak bisa manut, mungkin kalau dengan ibunya lebih ga ada rasa takutnya. Pada waktu kecil mungkin pola pengasuhannya ga terasa. Tapi kalau sudah menginjak remaja kan namanya kita takut terpengaruh hal dari luar, takut terjerumus dalam hal-hal yang ga baik. Intinya takut terjerumuskan. Kadang anak dibilangi juga ga percaya, “Aku lo gapopo” jadinya, sebagai orangtua kadang saya merasa was was gitu. Banyak kan anak yang dirumah diem, anteng tapi kalau diluar gatau gimana anaknya. Saya gak mau kayak gitu. Jadi mesti saya pantau. Saya ndak peduli sudah, walaupun itu temannya, saya marahi juga kalau omongannya ga sesuai. Apalagi saya tinggal disini ya, kan beda sama kehidupan ditempat lain, serba keterbatasan. Maksudnya kebebasan anak untuk bergaul kan ada peraturan, jadi kita ga bisa enak-enakan”<sup>106</sup>*

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<sup>105</sup> Interview with Mrs ST, single mother 4, on July 12th 2017, at 08.30 in house of arbain 6c

<sup>106</sup> Interview with Mrs YS, single mother 5, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

## 2. The method of single mother in building adolescent's religious independence

Methods means a way used by single mother in applying the parenting style. The method also varies. Below the researcher will describe a variety of single mother methods to building adolescent's religious independence in sholat.

Various methods have been done by Mrs. LB for her child to be independent in sholat. The methods such as: make herself as a model for her adolescent, giving advice, and habituation sholat in congregation. In addition,

*“Ya orangtua dulu. Lah kalau anak saya tak suruh tok, aku gak ngelakoni kan gimana nanti. Kalau saya sudah ngelakoni, anak saya nyontoni atau enggak, terserah. Kan anak e sudah besar-besar. Saya juga bilang “mas sekarang sudah SMA, sudah kerja giliran ngasih contoh ke adeknya. Mama sudah ngasih nasihat, kalau nggak mau nurut ya terserah. Kalau nanti ada tuntutan-tuntutan, mama ga mau ikut-ikut”. Masalah kemandirian sholat saya biasanya ngajak anak-anak saya berjamaah sholat di mushollah”<sup>107</sup>*

Mrs LB often uses teaching and conditional controls to her adolescents. As the statement from Mrs. LB below,

*“Tetep saya pantau. Apalagi anak saya yang ada dipondok, saya terus control. Nanti kalau ada kenakalan anak saya tanya langsung ke gurunya. Kalau ada dirumah saya kan bisa awasi sendiri. Kalau yang lain misalnya mau keluar saya pasti ngingetin dulu, pesen juga ke temennya buat tetep sholat.”<sup>108</sup>*

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<sup>107</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

<sup>108</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

Parents with an authoritative parenting style tend to give the child flexibility to explore. Moreover, when her son grew up as an adolescent, where they already has a base that has been internalized since they were children. Mrs. LB also give her respond, if she found a reluctant adolescent to pray, she will give them an advice.

*“Saya kadang lewat permisalan mbak, “nanti kalau sudah di akhirat dan mama sudah masuk surga duluan, trus malaikat tanya siapa ibumu, mama ga bakal nolong kamu gara-gara ninggalin sholat. Kalau kecil sudah saya tanamkan pentingnya sholat. Kalau sudah gede gini, enak-enakan aja kayak gimana. Nek anak dikekang nemen-nemen kita kan ga tau diluar e kayak gimana?”<sup>109</sup>*

Not much different from Mrs. LB, Mrs. WT also did the method as well as giving a warning of shalat, through habituation by inviting adolescent to having shalat together. Some other methods are also applied are establish communication with her adolescent while being outside the home, as well as teaching through the selection of educational institutions that is advance in terms of worship.,

*“Saya tiap hari ini ngingetin. Umur 7 tahun udah saya obrak-obrak untuk sholat. Kalau anak saya yang remaja sudah mudah untuk diajak sholat. Saya ajak anak saya sholat bareng. Berhubung dari kecil udah dibiasain jadinya gedenya ndak rewel kalo udah dengar adzan. Kalau anak saya yang besar inshaAllah sudah bisa dipercaya buat menjalani sholat. Kalau misalnya di luar rumah, main sama temennya saya suka telfon nanyain sudah sholat apa belum, dia jawab sudah. Terus lewat*

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<sup>109</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

*memilih lembaga pendidikan sekolah juga bisa mbak. Saya pilih sekolah dimana didalam diajarin buat mandiri. Apalagi dalam bidang ibadah”<sup>110</sup>*

Not only using the above methods, Mrs. WT adds that she also uses the method of advice by giving some reasons why shalat should not be abandoned as well as the negative impact for people who leave the shalat

*“Kalau sekarang karena tinggal sama ibu saya, jadi kan ada dua orang yang mengingatkan sholat. Saya sih lebih pada ajakan untuk sholat, kalau ibu saya lebih keras lagi mengingatkannya. Saya juga biasa ngingetin nanti di akhirat yang dihisab duluan apa? Sama sholat ini juga mencegah kemungkaran dan keburukan, sudah ada ayatnya. Nanti kalau kamu ninggalin sholat bakalan mudah kamu dapat*

Like other single parent implementing authoritative parenting style, Mrs. TT uses similar method in building adolescents religious independence as well as the following statement,

From here it can be seen that the methods used by Mrs TT are exemplary method by taking ablution, and habituation

*“Saya biasakan dari kecil untuk sholat, biar pas dia remaja dia sudah menjadi kebutuhan dan selalu mengerjakan sholat. Saya juga biasanya mengingatkan untuk segera ambil wudu”<sup>112</sup>*

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<sup>110</sup> Interview with Mrs WT, single mother 2, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3A

<sup>111</sup> Interview with Mrs WT, single mother 2, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3A

<sup>112</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 15.12 in house of arbain 3C

She also give the adolescent her freedom with different percentage between boys and girl. Then she give control when the time prayer is come

*“Kalau anak laki-laki sama perempuan beda ya caranya. Untuk laki-laki saya lebih bebas cara mengawasinya, saya kasih kepercayaan. Saya control setiap kali waktu sholat datang”<sup>113</sup>*

To teach about worship Mrs. TT orders her teenager to pursue an education to an expert. This is recognized by Mrs. TT because she feels that her knowledge of religion is still limited.

*“Pertama memang Alhamdulillah saya sudah mencari tempat ngaji yang terdapat kajiannya sebelum subuh jadi dia sudah biasa bangun, sholat subuh berjamaah.”<sup>114</sup>*

Mrs ST as a single mother with indulgent parenting also uses methods such as being model by inviting her adolescent in congregational shalat in mushallah or home, establishing communication via mobile to control her adolescent when out of the house.

*“Ya aku ajak kayak mushollah bareng-bareng, ngaji juga diajak, dirumah pun juga saya usahakan untuk berjamaah”<sup>115</sup>*

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<sup>113</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 15.12 in house of arbain 3C

<sup>114</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 15.12 in house of arbain 3C

<sup>115</sup> Interview with Mrs ST, single mother 4, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6c

In an effort to build adolescent religious independence, Mrs. ST also tries to establish a warm relationship between adolescent and their friends. This is very important because peer is also one of the significant factors in influencing character development.

*“Saya lihat dari temennya dulu. Alhamdulillah teman-temannya bukan termasuk yang sering ninggalkan sholat. Saya juga mengingatkan dari sms, saya tanya mengenai sholatnya.”<sup>116</sup>*

Mrs. ST also stated, the solution given when she finds a child who is reluctant to pray, she gave the advice method that would be willing to build the independence of shalat.

*“Satu-dua kali saya peringatkan. Kalau sudah tiga kali saya ingatkan lewat cerita tentang tiga hal yang pahalanya tidak terputus. Ada amal jariyah, anak yang shaleh dan ilmu yang bermanfaat. Saya bilang “Ayahnya sudah ndak ada, Sampeyan ndak tau ta kalo orang meninggal disana itu disiksa, jadi jangan pernah meninggalkan sholat sama doa buat ayahmu”<sup>117</sup>*

On this following, researcher will describe the result of interview with single mother with authoritarian type that is Mrs YS used to building adolescents religious independent. The method used to building the adolescent independence of shalat, for example: to make herself as a model for her son, then she ordered her son to follow her;

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<sup>116</sup> Interview with Mrs ST, single mother 4, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6c

<sup>117</sup> Interview with Mrs ST, single mother 4, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6c



*“Saya mulai dari diri saya dulu. Kalau waktunya sholat ya sholat. Baru saya suruh anak saya. Saya suruh juga dia ke langgar, kalau ga mau ke langgar ya paling engga saya suruh dia sholat tepat setelah adzan. Kadang dia langsung berangkat. Namanya anak remaja ya, ndak mesti. Jadi sering sering aja bilangin dia”<sup>118</sup>*

She also carry out control outside the home; Communicate with adolescent's friends; Instilling honesty value; Reinforces the purpose of treating the adolescent with a stronger warning than the other parent. This is done by Mrs. YS because she's feeling very worried and traumatic when she found her friend who was lied to by her son. There was an incompatibility between the permit and what the adolescent was doing.

*“Ya saya cari, saya tanya pas kalau mau keluar rumah. “Kamu mau kemana?” dan itu ga boleh melenceng. Soalnya mesti saya lihat. Saya sering ndak percaya. Saya juga menanamkan kejujuran bagi anak-anak saya. Saya kan takut dari pengalaman-pengalaman orang, misaknya anaknya bilang ke selatan, tahu-tahu mereka ada di utara, itu saya ngga seneng. Jadi begitu dia keluar rumah, saya juga ikut keluar rumah, saya lihat. Tapi dia ndak tahu. Saya bilang ke anaknya “aku wong gak duwe, lek aku wong duwe gak bakalan aku ngenekno awakmu. Kamu jangan seperti itu. Ikipun demi masa depanmu, bukan buat mama. Kamu gaakan seterusnya hidup sama mama. Suatu saat mama bakal dipanggil Allah. Kamu yaopo? Semua kamu pertanggungjawabkan sendiri”. ”<sup>119</sup>*

Based on Mrs. YS statement, she also will never hesitate to scold

her adolescent if they are lazy to perform shalat.

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<sup>118</sup> Interview with Mrs YS, single mother 5, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

<sup>119</sup> Interview with Mrs YS, single mother 5, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

*“Ya saya marah mbak. “Kamu itu urusan sama Allah. Dan kamu juga akan dibalas juga dari Allah, bukan dari saya.””<sup>120</sup>*

### **3. The Impacts of Single Mother Parenting Style in Building Adolescent’s Religious Independence**

The existence of interactions that occur between parents and adolescent must have an important role in the development of adolescent’s character. No exception with the parenting style of single mother who lived in arbain. Different parenting style will also have different impact. The researchers will present the interviews data results related to the impact of giving a parenting style of single mother in building adolescent’s religious independent of shalat.

From interviews conducted by researchers to Mrs LB shows, the use of authoritative parenting style in building adolescent’s religious independence seem to produce positive results. Adolescent is able to accept the things applied by the mother,

*“Ya anak bisa jadi nurut, mereka mau sholat. Intinya bisa diterima lah”<sup>121</sup>*

With this parenting style, the adolescent is able to accept the things applied by the mother. Children become obedient but still able to

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<sup>120</sup> Interview with Mrs YS, single mother 5, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

<sup>121</sup> Interview with Mrs LB, single mother 1, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

develop their potential, they also can do positive things as long as it does not leave their obligation as Muslim that is shalat.

*“Sangat banyak. Terutama dalam mendidik kemandirian. Jadi kita ga tergantung pada orangtua. Bisa mutusin pendapat sendiri, menyelesaikan masalah sendiri kayak pas kerja tadi, kita udah gaperlu bingung. Sudah bisa bedain mana baik-mana buruk dan hal ini sesuai dengan kemampuan kita sebagai remaja.”<sup>122</sup> – SF, LB’s son*

The positive effect of authoritative parenting style is also demonstrated by the other single mothers. Here is a statement from Mrs WT, adolescent can independently carry out the prayer and obey their mother.

*“Alhamdulillah, anak saya nurut sama saya. Soalnya kan nanti juga tau akibatnya diakhirat kayak gimana orang yang ninggalin sholat. Karena saya juga sudah ngasih kepercayaan dan dia juga bisa menjaga kepercayaan itu”<sup>123</sup>*

*“Kan itu buat kebaikan kita juga. Jadi nggak keberatan.”<sup>124</sup> RD – WT’ daughter*

The same thing is also shown by Mrs. TT about the condition of her son who is cared by authoritative parenting style. From that parenting style, the adolescent becomes obedient to the parents. Mrs. TT is also grateful when her adolescent is already accepted in society. Even MS and MZ are also trusted to share their knowledge to the children

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<sup>122</sup> Interview with Mrs SF, 1<sup>st</sup> single mother’ son, on Monday, July 3th 2017, at 07.55 in house of arbain 8A

<sup>123</sup> Interview with Mrs WT, single mother 2, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3A

<sup>124</sup> Interview with Mrs RD, 2<sup>nd</sup> single mother’s daughter, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3A

who study in TPQ. With entrusting MS and MZ by the community makes them better at managing their independence. Especially in terms of religion, such as shalat. Because they are the models and obliged to give good examples to the children they teach.

*“Alhamdulillah anak saya mau nurut, sholat juga Alhamdulillah sudah rutin, bisa ngaji. Saya juga senang kalau anak saya juga berprestasi dan bisa diterima dimasyarakat. Sekarang dia juga sudah bisa membagi ilmunya dengan anak-anak di TPQ.”<sup>125</sup>*

The adolescents also realize that his mother always has a goal to prepare them to be an individual that appropriate with mother's expectations.

*“Awalnya sih saya nanya “kenapa se kudu dipaksa-paksa” lama kelamaan “eh iya ya ternyata ya butuh diginiin” jadi saya mikir oh berarti tujuane emang buat kebaikan kita”<sup>126</sup>* MS – TT's son

Here are the results of interviews about the impacts that arise after the implementation of indulgent parenting style by Mrs ST to her adolescent. Known from the statement, the impact is adolescent is able to perform shalat when the time comes though sometimes still often found the delay of shalat time. She also confessed that in her effort to build adolescent religious independence of shalat often face some obstacles, such as unstable adolescent's mood condition and the

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<sup>125</sup> Interview with Mrs TT, single mother 3, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3c

<sup>126</sup> Interview with MS, 3<sup>rd</sup> single mother's son, on Tuesday, July 6th 2017, at 13.10 in house of arbain 3c

dominance of freedom rather than the control provided to give children the opportunity to ignore the advice of parents.

*“Ya kadang-kadang nurut kadang engga. Apalagi kalo udah remaja, meskipun shalat rutin kadang suka ga langsung dikerjakan. Ya sesuai waktunya cuman sering molor begitu.”<sup>127</sup>*

But based on ST’s son. They claimed to have been able to perform prayers independently without having to be told by his mother.

*“Saya bisa sholat sih meskipun ndak disuruh juga.”<sup>128</sup>* DW–ST’s son

In contrast to the results of interviews conducted by researchers with single parent bu YS who apply authoritarian parenting to building adolescents religious independence. The statement indicates that authoritarian parenting gives some influence, such as frequent misunderstandings between parent and adolescent, disagreements, felling unbelievable, and rejection when given advice by the parents.

*“Hubungan saya ya jadi dekat banget sama anak saya, wong tiap hari ketemu. Karena yang ditemui cuma ibu. Jadi saking seringnya ketemu, anak jadi bosan. Kadang mereka juga ga mau menerima. Saya juga memaklumi keadaan seperti itu. Sebab yang namanya ibu biasanya bawel, hehe. Walaupun suatu saat dia itu merasa kalau ada benarnya juga ibu ngomong kayak gini. Kalau saat ini paling sering terjadi benturan gitu istilahnya engkel-engkelan. Kadang-kadang malehan jadi jengkele anak. Jadi jengkele orangtua. Dia juga pernah protes dan pernah marah sama saya, “Mama iki kok gak kayak wongtuo liane seh” gitu. Dampaknya lainnya sih dia juga mandiri. Contoh saja*

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<sup>127</sup> Interview with Mrs ST, single mother 4, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6C

<sup>128</sup> Interview with DW, 4st single mother’s son, Wednesday, on July 12th 2017, at 08.30 in house of arbain 6C

*mulai dari hal nyuci setrika sudah saya biasakan sendiri. Iya kalau seterusnya sama saya, lah kalau engga? Anak saya kan laki, dan harus tanggungjawab sama oranglain nantinya. Walaupun dia masih remaja, saya beri gambaran.”<sup>129</sup>*

On the other hand in terms of independence of adolescent can become independent both in daily life and worship to Allah SWT.

*“Saya kadang suka mikir kenapa saya gabisa kayak anak lain yang bisa pergi kemana-mana. Keliatan friendly. Pernah ibu marah-marah ya saya malu kalo dimarahin wong saya ini cowok tapi berasa dikekang banget. Orangnya sebenarnya juga sadar kalo keras. Tapi tetep aja kayak gitu. Kalau masalah sholat sih saya sholat. Meskipun kadang saya sholat gak pas banget abis adzan. Tapi masih dalam waktunya. Ga perlu diingetin. Soalnya saya juga udah tau kalo sholat itu wajib.”<sup>130</sup> RF – YS’ son*

In line with the adolescent’s religious independence, researchers also made observations on a single mother of each parenting style. That is Mrs. TT and her son. As the impact of authoritative parenting style, it seems MS has been accustomed to performing congregational prayers in the mosque. At that time MS went to Fatimah’s mosque by himself, then took a microphone and echoed the call to prayer. A few minutes after that, he prayed in congregation with other pilgrims.<sup>131</sup>

Other observations were also conducted on Mrs. ST and DW as indulgent parenting style. At that time DW was not at home. Based on the statement from Mrs ST, DW was playing futsal with his younger brother. Approximately 20 minutes passed, DW came home with his brother.

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<sup>129</sup> Interview with Mrs YS, single mother 5, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

<sup>130</sup> Interview with RF, 5<sup>th</sup> single mother’s son, on Thursday, July 13th 2017, at 16.45 in house of arbain 8c

<sup>131</sup> Observasion Tuesday, July 6<sup>th</sup> 2017, at 11.30

Because time is past the dhuhur time, Mrs ST asked about dhuhur prayer to her two children. It turns out that DW has performed duhur prayers in mushallah near where he played futsal.<sup>132</sup>

And the last, is Mrs Ys and RF whose came from authoritarian parenting style. Observations were conducted on Thursday. Sounds the call to evening prayer in the middle of interview. Mrs. YS awakens the RF who was sleeping. After 5 minutes from call to prayer, he went to take ablution and perform the evening prayers in mushalah although he passed two *rakaat* of shalat.<sup>133</sup>

Based on the results of observations, it can be concluded that the parenting style of single mother in building adolescent's religious independence at least has been in accordance with single mother's expectation. The adolescents have been able to carry out one of Muslim's obligation to praying without being warned by their mother, adolescents can make their own decisions when faced two concurrent activities with prayer time wisely, and adolescents have been able to instill the importance of praying for themselves.

### **C. Research Finding**

In accordance with the formulation of the problem and objectives in this study, a description of the research findings will describe about 1) The parenting style of single mother in building adolescent's religious

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<sup>132</sup> Observation. Wednesday, July 12<sup>th</sup> 2017, at : 13.40

<sup>133</sup> Observation Thursday, July 13<sup>rd</sup> 2017, at: 16.55

independence; 2) The method of single mother in building adolescent's religious independence; 3) The impacts of single mother in building adolescent's religious independence.

Based on the results of the study, there are three kinds of single mother parenting style in arbain houses, namely authoritative parenting patterns where parents provide opportunities for adolescents to develop independence, especially in terms of worship. It is intended that adolescents can independently organize their worship activities, keep doing the prayers while they are outside the home, have a strong principle about the important of prayer as an obligation for a Muslim. Next is an indulgent parenting style where the parents provide many opportunities and few limitation to adolescents to develop religious independence. The purpose of this parenting style is to make adolescents maximize their opportunity and become an independent and not dependent to others. The last is authoritarian parenting style where the parents severely restrict all adolescent's activities. The purpose of applying this parenting style is adolescents can develop in accordance with the parent's expectations and to avoid the adolescents doing deviate things.

The single mother's effort in building adolescent religious independence is inseparable from the application of several methods. First, be a role model. Single mother should be a good model for adolescents, because there are no father figure who help to educate and guide adolescents



in learning about religion. From this method, single mother has given a visual picture of how adolescents should hasten the prayer.

In building adolescents religious independence, single mothers can use teaching method. Teaching needs to be done because adolescents need the correct concept of worship through inculcating the importance of shalat, choosing educational institutions that prioritize religious values, instilling the concept that shalat is a necessity, teaching that the individual must be responsible to their action.

Single mothers also need to give them advice as a form of responsibility to God. With advice, adolescents are expected to touch the affection aspects that will affect the prayer activities. Single mother can applies this method by giving reminder about reward and sin, heaven and hell, threat of God's wrath, calculation of deed, about difficulties when leaving shalat, and advice about the three things that will not be interrupted when someone dying: pious child, charity and useful science.

For the sake of achieving adolescent religious independence, one thing that must be done by single mother is habituation. This habituation of the adolescent will have a custom that can hardly be separated with their personalities.

Through rewards and punishments. Reward aims to motivate the adolescent to maintain and improve the quality of worship. While punishment is intended for adolescent to realize their mistakes and improve their worship.

Beside those five methods, establishing a good relationship between single mothers, adolescents, adolescent's teachers and adolescent's friends becomes very important to apply. This relationship will be a way to give control when adolescent are outside the home. The positive impact that is gained is to make adolescent more responsible and establish an honest communication.

Talking about parenting style, each has own influence on the development of adolescent's religious independence. With authoritative parenting style, adolescent can independently carry out the prayer and obey their mother, adolescent become obedient but still able to develop their potential and do positive things as long as it does not leave their obligation as Muslim that is shalat.

The impacts that arise after the implementation of indulgent parenting style are adolescent is able to perform shalat when the time comes, though sometimes still often found the delay of shalat time, single mother often face some obstacles, such as unstable adolescent's mood condition and the dominance of freedom rather than the control provided to give adolescent opportunity to ignore the advice of parents.

Authoritarian parenting gives some influence, such as adolescent can become independent both in daily life and worship to Allah SWT but it also frequent of misunderstandings between parent and adolescent, disagreements, felling unbelievable, and rejection when given advice by the parents.

## **CHAPTER V**

### **DISCUSSION**

Based on the data results from interviews, observation and documentation, can answer the research focus that have been proposed previously. The answers to the research focus are as follows:

#### **1. The Parenting Style of Single Mother In Building Adolescent's religious independence (Case Study of Arbain Houses - Bangil)**

Parenting can be interpreted as a pattern of interaction between parent and child covering the fulfillment of physical needs (such as eating, drinking and others) and psychological needs (such as safety, compassion, etc.) In addition parenting style is also a process of norms socialization that is prevailing in society. So that children can be accepted in their environment.<sup>134</sup> There are three types of parenting style that parents do to their children, namely: 1. Authoritative parenting, 2. Authoritarian parenting, 3. Neglectful Parenting, and 4. Indulgent parenting.

In this research, it is found that the parenting style used by 3 single mothers, they are Mrs. LB, Mrs. WT, and Mrs. TT, is authoritative parenting style. The parenting style used by Mrs. ST is indulgent parenting style. While the parenting style that used by Mrs. YS is authoritarian parenting style.

The type of parenting used by the three single parent above can be seen from the interviews. Parents tend to give their adolescent freedom to do something, build good communication with their adolescent, interact with them

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<sup>134</sup> Nasrun Faisal, *loc.cit*

while outside world, and also give their adolescent a chance to be open. Adolescent are allowed to tell everything that is necessary to share with their single mother. Thus, single mother can provide solutions and control of the problems that faced by adolescents without having to impose their will.

The characteristics above are in accordance with the definition and characteristics of authoritative parenting. Authoritative parenting style encourages adolescent to be independent but still knows the limits and controls on their actions.<sup>135</sup> More specifically, democratic parenting has the following characteristics as follows: 1. Parents always encourage children to talk about what their goals, hopes and needs are; 2. In authoritative parenting there is a harmonious cooperation between parents and children; 3. Children are recognized as individuals, so that all the advantages and potentials are supported and well developed; 4. Parent will guide their children; and 5. There are controls from parents who are not rigid.<sup>136</sup>

In addition, parents also do not like to spoil their children. Even in establishing their independence, they not only seek to build independence in daily life but also in worship to God. They are always balanced between giving freedom and control of the child.

The decision has been adjusted to the development of children who have reached adolescence. The development of adolescent is characterized as follows: they start to develop formal operational thought and begin to integrate

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<sup>135</sup> John santrock. *op.cit.*, page. 100

<sup>136</sup> Agus Wibowo, *loc.cit*

what they have learn about religion into a coherent belief system, adolescent are capable for the first time of taking full responsibility for their religious beliefs, often precipitated by the leaving-home experience, begin to take responsibility for their lives, realize that they can choose the couse of their lives and they must expand effort to follow a particular life couse.<sup>137</sup> So it is necessary to apply this authoritative parenting style.

Another parenting style that researchers find is indulgent that used by Mrs ST. In her care of adolescent, Mrs ST give them freedom for doing what they love, explore and do many other things. She also gave his involvement to shape the adolescent's personality by making some numbers of rules. But she give the freedom on higher percentage than parental control. As a result, adolescents often ignore the advice.

Based on the theory, indulgent is a kind of parenting style in which parents are deeply involved with the child, but they are less to demand or oversee adolescent's activities. People with this type of parenting let the child do what he wants. Some parents deliberately take this caring because they believe that a combination of warm involvement and a little restriction encourages the child to grow into a creative person.<sup>138</sup>

The third parenting style used by one of the respondents of this research is authoritarian. According to Baumrind, authoritarian parenting is a style of limiting and punishing, in which parents force children to follow their direction

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<sup>137</sup> John W. Santrock, *loc.cit*

<sup>138</sup> John Santrock. *Psikologi pendidikan, op.cit.*, page. 167-168

and respect their work and efforts. Authoritarian parents exercise strict limits and controls on the child and minimize verbal debate.<sup>139</sup>

Mrs. YS is the type of person who does not easily believe with her child. Even when the child is already in adolescence age. This condition is caused by the high sense of worry about the condition of adolescents today. In addition, Mrs YS often limit the child's movement space. She also demands the children to be what she wants. Thus there is a match between theory and reality that occurs in the field.

## **2. The method of Single Mother's Parenting Style in Building Adolescent religious independence (Case Study of Arbain Houses - Bangil)**

In the process of building adolescents's religious independence of shalat, single mother have their own method, so that the process can run effectively. There are several methods to building independent character include: 1. being a model, 2. Teaching 3. Advice, 4. Habituation, and 5. Reward and Punishment

As for those methods will be explained in detail as follows:

### **1. Model**

Model gives a real example of how someone should act. Model means the willingness of everyone to be a true example and minitiatur of a behavior. In Islam, model is not just a matter of influencing others by action, but rather a necessity to act directly related to the spiritual with Allah

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<sup>139</sup> *Ibid.*, page. 167

SWT.<sup>140</sup> As we know that children learn more from what they see (verb movent exempla trahunt). Indications of model in character education is the model of educators that can be emulated by children.<sup>141</sup>

From the interviews, single mother that use authoritative, indulgent or authoritarian parenting have some similarities methods in building adolescent's independence. As a parent with authoritative parenting style, Mrs LB stated the first thing to do for their adolescent to be independent in shalat is being a model. After Mrs LB perform shalat then she ordered her adolescent to do the same thing.

It is also seen from how respondents WT and ST when invites their adolescent to perform prayers in congregation. There is also Mrs YS that also applies a similar way. After hearing the call to prayer Mrs YS doing shalat as soon as possible. It aims that adolescent cannot argue when single mother ordered them to shalat. While the respondents Mrs TT give an example by taking ablution after hearing the call to prayer and invite her adolescent to shalat.

Good models by starting from oneself is also strongly recommended in Islam to build adolescent's religious independence, as Allah says in surah Ash-Shaff, 61: 2-3)

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<sup>140</sup> Muwafik Saleh, *Membangun Karakter Dengan Hati Nurani* (Jakarta: erlangga, 2012), page. 12-13

<sup>141</sup> Mahbubi, *Karakter: Implementasi Aswaja Sebagai Nilai Pendidikan Karakter* (Yogyakarta: pustaka ilmu, 2012), page. 51

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ  
مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۚ

*“O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.”<sup>142</sup>*

## 2. Teaching

Teaching is to provide a clear understanding of goodness, justice and value, so that children can understand. The phenomenon that sometimes arises, the individual does not understand the meaning of goodness, justice and value conceptually, but he is able to practice it in their lives without realizing it. Character is behavior that based on the conscious action in realizing value. Although they do not yet have a clear concept of character. That is why action is valuable if one does it freely, consciously and with knowledge.<sup>143</sup>

Based on the research done in Arbain, get the result that the fifth single parent with different parenting adopted the teaching method as an effort to instill the religious value to the adolescents. Mrs. LB provides teaching methods by instilling the independence value of shalat. For her, adolescent age is a phase where the children should get freedom. But the entirely freedom can adverse the development of adolescent's potential. So

<sup>142</sup> Shahih International, (<https://quran.com/61/2-3> accessed on October, 6<sup>th</sup> 2017, at 10.30

pm)

<sup>143</sup> Mahbubi, *op.cit*, page. 50



that the independent values is expected to provide limits on their behavior if one day they are away from single mother.

Mrs. WT's efforts to apply teaching methods are done in another way that is by choosing an educational institution that good in religion. The goal that want to be achieved by Mrs WT, her daughter is able to absorb all aspects of religious learning in educational institutions and increase the independence of her adolescent in running the Islamic Sharia.

While Mrs. TT has her own way to build the adolescent's religious independence of shalat. Teaching is done by instructing her son to study from an expert, because she know her limitations of religious knowledge. She also hopes that later, adolescent can grow into a better person than her.

Mrs. ST does teaching method by inculcating that the concept of shalat is not only a muslim obligation, but a need. She compare shalat as well as the necessities of eating for human survival. If it is time to eat, then human needs food to survive. Likewise, when it comes time to pray, then Muslims need shalat for their provision in hereafter.

From the fifth respondent, Mrs. YS, she teaches her adolescent that humas will be responsible for everything they have done. As well as shalat for adolescent. The obligation of prayer will be fully delegated to the child who attained the age of maturity. So the independence of shalat becomes an important thing to have by the adolescent.

### 3. Advice (Mauidzah)

Advice has several important forms and concepts: giving advice in form of explanation about the truth and the interest of something, with the purpose of giving advice to the person will keep him from sin, the adviser should describe the advice to increasing emotion and affection, such as reminding about death, about illness, and about the day of deed calculations. The purpose of using this method is to awaken the feelings of divinity in a person.<sup>144</sup>

Based on the above theory, there is an equation with single mother method. Mrs. LB's efforts in building adolescent's religious independence of shalat is done by remaining about heaven and hell, as well as the threat of wrath coming from Allah as a result of leaving shalat. While Mrs. WT using the advice method by delivering about the first deed that will be calculate afterlife. In addition she also delivered some difficulties that will be faced both in the world and the hereafter when someone leaving shalat. The use of advice method is also done by Mrs ST. She advised her son about three things that would not be interrupted after the parent's death, they are: a good child, charity, and useful science. Through these various ways it is possible for adolescents to be able to improve their religious character of themselves.

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<sup>144</sup> Pupuh Fathurrohman, dkk., *Pengembangan Pendidikan Karakter* (Bandung: Refika Aditama, 2013), page. 54.

#### 4. Habituation

Basically human beings are capable of receiving good and evil. The statement has been described in the Word of Allah QS. Ash-Shams, 91: 7-10.

وَنَفْسٍ وَمَا سَوَّيْنَاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۖ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

*“And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness. He has succeeded who purifies it. And he has failed who instills it (with corruption).”<sup>145</sup>*

In that verse indicates that humans have equal opportunity to build their personality, whether by good habituation or with bad habituation. Habituation that begins since childhood will result a custom that becomes part that can not be separated from his personality.<sup>146</sup>

The process of habituation also done by several single mothers who became respondents in this study. First, is Mrs. LB, she did the habituation by inviting her adolescent to pray together in mushallah. Secondly, Mrs WT, she applied the habituation of shalat when the child was in seven years old. Third, Mrs TT. She considers that the most difficult pray to perform is the dawn prayer. From here, she give the adolescent an activity which held

<sup>145</sup> Shahih International, (<https://quran.com/91/7-10> accessed on October, 6<sup>th</sup> 2017, at 10.30

pm)

<sup>146</sup> Pupuh Fathurrohman, *op.cit*, page. 55

before the dawn time. The purpose of this activity is the adolescent can habitually to perform the dawn pray in congregation.

Of the three examples of habituation above will slowly form an activity that runs continuously and have a big impact on the personality of adolescent and brought up into the next level.

## 5. Reward and Punishment

Reward is a promise accompanied by persuasion to delay kindness, delights, and enjoyment. While punishment is a threat, intimidation through sanctions. So it can be understood that the method of personality education can be a reward and punishment.<sup>147</sup>

In holy al-Qur'an surah Al-Isra' 7<sup>th</sup> verse: Stated that people do good will get the reward and get a good life.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ  
وَعْدُ الْآخِرَةِ لِيُسْئَلُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ  
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

*“(and said), “If you do good for yourselves; and if you do evil, (you do it) to yourselves.” Then when the final promise came, (We sent your enemies) to saddled your faces and to enter the temple in*

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<sup>147</sup> Ibid., page. 57

*Jerusalem, as they entered it the first time, and to destroy what they had taken over with (total) destruction.*”<sup>148</sup>

Reward are given in the form of material, pray, praise or many others. While punishment in education have important meaning, too soft education will form children who are not discipline and do not have persistence.<sup>149</sup> Punishment should be given stage by stage, with the meaning start from the lowest stages, amongst the stages of threat in the Qur'an is threatened with not disinterested by God, threatened with God's wrath, threatened with sanction of the afterlife, and threatened with world sanctions. The existence of stages of punishment aims to have a sense of justice and process according to the procedure of punishment.<sup>150</sup>

The existence of the above statement indicates that in taking care the adolescent, single mother need to give a reward when the adolescent do the appropriate rules and punishment when adolescent do things out of the rules. Similar with the parenting style of single mother in arbain. From this research, show that Mrs LB use punishment method by giving a clue about the negative impact when the adolescent performs a deviant act. They are also introduced the responsibility for all their actions. Mrs. LB said that for the punishment method, she prefers to use guidance rather than physically punishment. According to her, Adolescent do not need to be over pressed because they can distinguish between right and wrong.

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<sup>148</sup> Shahih International, (<https://quran.com/17/7-17> accessed on October, 6<sup>th</sup> 2017, at 10.30 pm)

<sup>149</sup> Pupuh Faturrohman. *loc.cit.*.

<sup>150</sup> *Ibid.*, page. 69

Mrs YS also provide punishment method by using satire. She gives understanding to her adolescent by saying that she is not a capable person and now they have lives in a religious environment, thus she should treat her adolescent in such a way.

Besides the above five methods, another way that is also used by single mother to control the adolescent when they are outside the home. Either directly or indirectly. The provision of direct control can be applied by communicating with them via sms, telfon, etc. While control can be done indirectly through communication with the teacher or adolescent's peer. By applying this method single mother will always know the activities of the adolescents

### **3. The impacts of Single Mother's Parenting Style in Building Religious Adolescence (Case Study of Arbain Houses - Bangil)**

On the third research focus, researchers will be analyze about the impact of parenting style by single mother in building adolescent's religious independence. Below will be mentioned the impact of parenting single parent in arbain:

The authoritative parenting style applied by Mrs. LB, WT and TT to building adolescent religious independent seems have positive results. With this parenting style the adolescent is able to accept the things applied by his mother. Adolescent looks obedient but still able to develop their potential, they can do positive things as long as not leaving shalat. Adolescent also realize that the

parenting style must have the purpose of preparing the adolescent's provision for the next life.

The result about parenting style of single mother in arbain shows the conformity with the impact from authoritative parenting style, such as: the adolescent is more confident, they understand what the parent's wishes, there is a big chance for adolescent to be friendly, this parenting style also can support the development of adolescent's creativity, they behave in competent manner, and can build good relation with peers<sup>151</sup>

The next parenting style implemented by a single mother is the indulgent style. The impacts from this parenting style are: the adolescent are able to perform shalat independently when the time has come although sometimes still often found the delay of pray time. Mrs. ST also knew that in her effort to build adolescent independent often face some obstacles, such as the unstable condition of adolescent's mood and dominance of freedom when compared with the control, gives them opportunity to ignore the her advice.

It should be known that the effect of indulgent parenting has been mentioned as follows: adolescent usually do not learn or difficult to manage their own behavior. Parents with indulgent style do not consider the adolescent's development as a whole.<sup>152</sup> Adolescents may dominate, disobedient to rules, and difficulties in peer relationships.<sup>153</sup>

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<sup>151</sup> John W Santrock. *Psikologi Pendidikan. op.cit.*, page. 101

<sup>152</sup> *Ibid.*

<sup>153</sup> John W Santrock. *Perkembangan Anak. op.cit.*, page. 168

Whereas, Mrs. YS's parenting style leads to frequent misunderstandings between single mother and adolescent, disagreements, rejection when giving advice, adolescent felt unbelievable. However, in terms of independence, the adolescent can become independent in daily life and worship to Allah SWT.

With this kind of parenting, the effects that will arise are: the child becomes unconfident, the child tends to become a rebel and can even be a chaotic person (uncontrolled, tend to hate the figure of the ruler and hamper the development of children's creativity.<sup>154</sup> In addition, children of authoritarian parents are often unhappy, fearful, and insecure about comparing themselves with others, unable to start activities, and have weak communication skills. The children of an authoritarian parent may behave aggressively (Hart dkk., 2003)

Of these four classifications of parenting requires the involvement of a combination of acceptance with responsive attitudes and demands with control on the other hand (Maccoby & Martin, 1983) the integration of these dimensions combines and produces authoritarian, authoritative, ignorant/ permissive and indulgent parenting style as represented by the image below:<sup>155</sup>

**Table Parenting style dimentions 5.1**

Parenting style dimentions

	Acceptance, Responsive attitudes	Ignorant, Unresponsive attitudes
Demands, Control	Authoritative	Authoritarian
No demand, No control	Permissive/ Ignorant	Indulgent

<sup>154</sup> Irma Khoirsyah Riati, *loc.cit*

<sup>155</sup> John W Santrock. *Perkembangan Anak. loc.cit.*



Authoritative style tends to be categorized as the most effective style. Here is the reason according to Hart, Newell, & Olsen, 2003; Steinberg & Silk, 2002:<sup>156</sup>

1. Authoritative parents exercise a balance between control and autonomy, so the adolescent has the opportunity to form independent while providing the standards, limits and guidelines that adolescent need (Reuter & Conger, 1995)
2. Parents with authoritative parenting tend to dominate adolescent with giving and receiving in verbal activities and allow them to express their views (Kuczinski & Lollis, 2002). This kind of family discussion will make it easier for the adolescent to understand the social relationships and what is needed to become a person with social competent.
3. The warmth and involvement of adolescent and parents with authoritative parenting leads to big opportunities for adolescent to receive parental influence.

Indeed, each parenting style has advantages and disadvantages. Three kind of parenting styles that have been applied by single mother in arbain as a whole are able of producing adolescent religious independence. The difference is in their acceptance. If authoritative style is more acceptable to adolescents because of the parental trust aspect, authoritarian parenting style tend to be necessity in accepting parental methods. While the indulgent parenting style is very acceptable but make adolescent become spoiled and more indifferent to

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<sup>156</sup> *Ibid.*.

parents. So it can be concluded that the most effective parenting of the three types above in this research is authoritative style.

## **CHAPTER VI**

### **CLOSING**

#### **A. Conclusion**

The parenting style of single mother in building adolescent's religious independence (case study of arbain houses in bangil) has results as below:

1. The parenting style of single mother in building adolescent's religious independence
  - a. Authoritative parenting style. Parents with this style tend to give freedom to adolescent and not only give their trust but also participate in providing guidance to their adolescent
  - b. Indulgent parenting style. Single mother gives more dominance of freedom than their control to adolescent activity.
  - c. Authoritarian parenting style. Authoritarian single mother exercise strict limits and controls on the adolescent activity.
2. The method of single mother in building adolescent's religious independence can be known from how a single mother provides parenting such as through model, teaching, advice, habituation, reward and punishment.
  - a. Model is implemented by becoming a figure for adolescent to perform congregational shalat, invite to mushollah together, and performs shalat on time

- b. Teaching. This teaching is done by inculcating the importance of shalat, choosing educational institutions that prioritize religious values, instilling the concept that shalat is a necessity, and teach that the individual must be responsible to their action.
  - c. Advice. Single mother applies this method by giving reminder about reward and sin, heaven and hell, threat of God's wrath, calculation of deed, about difficulties when leaving shalat, and about three things that will not be interrupted when someone is dying: pious child, charity and useful science.
  - d. Habituation. Habituation can be done by inviting adolescent to mosque regularly, ordering children to pray from the age of seven years old, habituate to do dawn praying in congregation.
  - e. Reward and punishment. About punishment, single mother use more satire and scold than using physical punishment.
  - f. Besides those above five methods, single mother can also build a warm relationship with adolescent via online.
  - g. Make a good relationship with teachers and adolescent's peers.
3. The impacts of single mother's parenting style in building adolescent's religious independence
- a. The impact from authoritative parenting style

With this parenting style the adolescents is able to accept the things applied by his mother. Adolescent look obedient but still able to develop their potential, they can do positive things as long as not

leave the obligation of shalat. Adolescent also realize that the parenting style must have the purpose of preparing the adolescent's provision for the future.

b. The impact from indulgent parenting style

With this parenting style, The adolescent are able to perform shalat independently when the time has come although sometimes still often found the delay of pray time, unstable condition of adolescent's mood and dominance of freedom when compared with the control, gives them opportunity to ignore the single mother's advice.

c. The impact from authoritarian parenting style

The impact from authoritarian parenting style are: frequent misunderstandings between single mother and adolescent, disagreements, rejection when giving advice, adolescent felt unbelievable. However, in terms of independence, the adolescent can become independent in daily life and worship to Allah SWT.

## **B. Suggestion**

1. Single Mother

Single mother can determine the appropriate parenting to be able to develop the potential of adolescent's independence maximally without having to eliminate other talents. Thus, increasing the opportunity for adolescent to become a superior and competent person.

## 2. Tarbiyah

Tarbiyah scholarship is expected to do more research about parenting style of adolescent with single mother related to character education, considering the character education urgency as an effort to improve the quality of human resources for the generation of a nation.

## 3. Next Research

Recognizing there are so many weakness in this study, the researcher wish for better research in the next. They also expected to do research with more varied and deeper data sources in order to strengthen the result.

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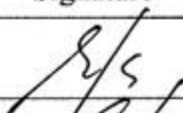
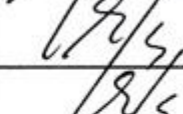
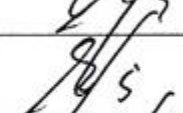
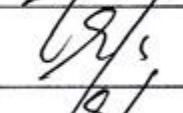
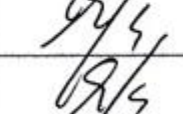

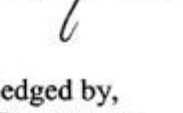

**ATTACHMENT**



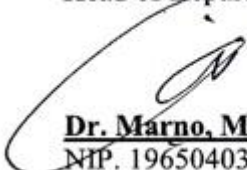
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Title of Skripsi : The Parenting Style Of Single Mother In Building  
Adolescent's Religious Independence  
(Case Study of Arbain Houses in Bangil)

No	Date of Consultation	Consultation Material	Signature
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5	3 July 2017	Research Instrument Revision	
6	23 August 2017	Chapter IV, V, and VI	
7	25 August 2017	Chapter V, and VI Revision	
8	October 2017	Thesis Revision	

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Nomor : Un.3.1/TL.00.1/1617 /2017  
Sifat : Penting  
Lampiran : -  
Hal : **Izin Penelitian**

26 Mei 2017

Kepada  
Yth. Ketua RT Perumahan Arbain Bangil Pasuruan  
di  
Pasuruan

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:


Nama : Hanif Sabila  
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Jurusan : Pendidikan Agama Islam (PAI)  
Semester – Tahun Akademik : Genap - 2016/2017  
Judul Skripsi : *The Parenting Style of Single Mother in Building Adolescents's Independent Religious Behavior (Case Study: House of Arbain-Bangil)*

Lama Penelitian : Mei 2017 sampai dengan Juli 2017 (3 bulan)  
diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

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Wakil Dekan Bid. Akademik,

  
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2. Arsip

## INTERVIEW SHEET I

Informant : Chief of Neighborhood Association (Bu Azizah)

Day/ Date : Monday, 8 May 2017

Time : 15.46

Location : House of Arbain, No. 3A

Method : Interview

No.	Question	Answer
1	Letak geografis perumahan arbain	Karena perumahan arbain ini bukan lembaga resmi, melainkan kompleks yang terdiri dari 40 rumah, perumahan arbain diikutkan kelurahan gempeng-bangil. Untuk mempermudah handle seluruh single parent khususnya ibu single parent, akhirnya perumahan ini dibentuk menjadi satu rukun tetangga sendiri, yakni RT 16 yang dikepalai oleh seorang single parent juga.
2	Berapa jumlah penghuni perumahan arbain	Kalau seluruhnya sebenarnya 40 KK, sekarang kosong tiga. Jadi totalnya 37 KK. Penghuni terus berubah, keluar-isi-keluar-isi. Untuk lebih jelasnya coba nanti ke sekretaris.
3	Bagaimana sejarah arbain terbentuk	Jadi begini namanya bapak Hanif Qamarudin. Beliau ini ditinggal bapaknya waktu masih kecil. Terus ibunya yang membiayainya. Namun ayahnya meninggalkan harta. Sementara harta itu nggak dibuka-buka sama ibunya. Sementara ibunya hanya berjualan kain untuk kehidupan anak-anaknya sehari-harinya. Setelah hanif ini remaja dan sudah cukuplah usianya, diserahkan harta ini (saya ndak tau udah nikah atau belum ya waktu itu). Harta ini berbentuk emas. Setelah itu dikelola sama dia. Tadinya dia ikut orang, kerja ternak sapi atau apa.. setelah dikelola emas itu, pasti ada lah omongan mengapa kok dihandle sendiri. Tapi setelah cukup dan bisa membelikan saudaranya ini rumah satu-satu, dikembalikanlah kepada adik-adiknya "...inilah uangmu dulu..." dibagilah sesuai waris tentunya. Barulah ia membuat ini (perumahan janda). Karena pesan ibunya, "Kalau kamu nanti kaya. (padahal waktu itu belum appa-apa yaa..) jangan lupa sama

		<p>janda-janda”. Hal ini itu karena ibunya merasakan bagaimana menjadi janda. Sehingga berdirilah ini 2001 dan mulai ditinggali. Bangunnya sebelum itu. Pas tanggal 17 Agustus 2001 iru baru berdiri 20 rumah. Yang lainnya 2 tahun kemudian. Jadi di blok A dan B duluan. Dan C, D 2 taun setelahnya. Nah akhirnya saya dan hanif bingung mau ngasih nama apa. Saya pikir karena 40 rumah kita memilih nama arbain. Dan musholahnya namanya Fatimah. Karena ibunya hanif itu Fatimah.</p>
4	Bagaimana struktur kepengurusan/ organisasi perumahan arbain?	<p>Sebenarnya untuk kepengurusan sendiri ini ndak dibuat dari pendirinya arbain kayak yang biasa ada dilembaga-lembaga gitu. Tapi langsung ikut ke data kelurahan. Berhubung pak hanif menunjuk saya untuk mengurus ini, jadi saya yang menjadi RT disini.</p>
5	Apa tujuan didirikannya perumahan arbain	<p>Tidak ada tujuan khusus dibangun arbain. Pak hanif hanya ingin menjalankan amanah yang sebelumnya disampaikan ibunya untuk tidak lupa membantu single parent. Karena beliau sendiri sadar bahwa menjadi single parent bukanlah suatu perkara yang mudah. Kan sudah ada haditsnya itu juga buat nolong janda, <i>السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ</i>, <i>Orang yang membantu para janda dan orang miskin adalah seperti orang yang berjihad di jalan Allah atau seperti orang yang selalu mengerjakan shaum di siang hari dan shalat di malam hari.</i></p>
6	Adakah kegiatan keagamaan di perumahan arbain untuk single mother maupun remaja? (TPQ, ReMas, Pengajian, dll...)	<p>Ada beberapa kegiatan masyarakat yang juga diadakan di perumahan arbain, diantaranya adalah:</p> <ol style="list-style-type: none"> <li>1. PKK setiap malam senin</li> <li>2. Pengajian dan tahlilan</li> <li>3. Terdapat kegiatan TPQ</li> </ol>
7	Apakah faktor yang membentuk single parent pada perumahan tersebut?	<p>Dulu sebelum ada peraturan, maka yang tinggal di arbain ini bisa karena faktor perceraian hidup, bisa karena cerai mati. Namun karena tingginya permohonan untuk tinggal disini, jadi kita adakan seleksi dengan menerapkan beberapa peraturan, seperti:</p>

		<ol style="list-style-type: none"> <li>1. Dia harus janda. Dulu cerai sendiri boleh, cerai mati boleh. Namun sekarang dia harus cerai mati.</li> <li>2. Dia harus bersama anak yatim</li> <li>3. Dilarang untuk perempuan bekerja di pabrik</li> <li>4. Pagar ditutup jam 22.00</li> <li>5. Anak perempuan dilarang ditamui laki-laki begitu juga sebaliknya.</li> <li>6. Kalau sudah menikah diharuskan keluar. Dikasih waktu maksimal enam bulan</li> <li>7. Dilarang pinjam uang ke rentenir</li> </ol>
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## INTERVIEW SHEET II

Informant : Single Mother 1  
(Ibu LB)  
Day/ Date : Sunday/ 21 May 2017  
Time : 07.55  
Location : House of Arbain 8A  
Method : Interview

No	Pertanyaan	Jawaban
1	Sudah berapa lama menjadi single parent? Apa penyebabnya?	Saya sudah dari 2006. Suami saya tidak ada setelah mengalami sakit.
2	Bagaimana perbedaan pola pengasuhan dari sebelum menjadi dan sesudah menjadi single mother?	Menurut saya hal paling terasa ketika menjadi single mother adalah ketika menghadapi bagaimana mencegah nakalnya anak, takut keikut kedalam hal-hal yang negative. Jadi pinter-pinternya orangtua merangkul anak-anaknya
3	Bagaimana pandangan single parent tentang pentingnya kemandirian berperilaku religious?	Sangat penting. Apalagi untuk remaja. Sebab kan remaja itu sudah kenal dunia luar ya mbak, selain mereka dapat ilmu dari orangtua, dia juga dapat dari lingkungan diluar itu. Jadi adanya kemandirian religious bisa menjadi batas tersendiri buat mereka untuk tetap berada pada jalan yang benar.
4	Bagaimana cara single parent dalam memberikan pemahaman tentang kemandirian sikap religious remaja?	Karena anak kan titipan ya mbak. Meskipun merawat anak sendirian kan susah, yang penting jangan sampai anak ini tahu kesusahan orangtua tapi kita yo ngasih pengertian ke anak-anak ketika sudah dewasa, kalau saya sudah sendirian buat ngerawat mereka. Ka kalau saya sih mbak, berhubung anak-anak udah gede, saya yakin mereka tau mana baik mana engga. Tahu kapan waktunya harusnya sholat



5	Apa faktor yang mempengaruhi pemberian pola asuh untuk membangun kemandirian sikap religius remaja?	Lebih pada kondisi saya yang sekarang sudah sendiri mbak sama kondisi remaja yang semakin hari semakin berkembang
6	Bagaimana metode single parent dalam membiasakan kemandirian sholat remaja?	Ya orangtua dulu. Lah kalau anak saya tak suruh tok, aku gak ngelakoni kan gimana nanti. Kalau saya sudah ngelakoni, anak saya nyontoni atau enggak, terserah. Kan anak e sudah besar-besar. Saya juga bilang “Mas sekarang sudah SMA, sudah kerja giliran ngasih contoh ke adeknya. Mama sudah ngasih nasihat, kalau nggak mau nurut ya terserah. Kalau nanti ada tuntutan-tuntutan, mama ga mau ikut-ikut”. Masalah kemandirian sholat saya biasanya ngajak anak-anak saya berjamaah sholat di mushollah
7	Bagaimana cara single parent mengontrol kemandirian sholat remaja?	Tetep saya pantau. Apalagi anak saya yang ada dipondok, saya terus control. Nanti kalau ada kenakalan anak saya tanya langsung ke gurunya. Kalau ada dirumah saya kan bisa awasi sendiri. Kalau yang lain misalnya mau keluar saya pasti ngingetin dulu, pesen juga ke temennya buat tetep sholat.
8	Bagaimana tindakan anda jika mendapati anak anda enggan untuk sholat?	Saya kadang lewat permisalan mbak, “nanti kalau sudah di akhirat dan mama sudah masuk surga duluan, trus malaikat tanya siapa ibumu, mama ga bakal nolong kamu gara-gara ninggalin sholat. Kalau kecil sudah saya tanamkan pentingnya sholat. Kalau sudah gede gini, enak-enakan aja kayak gimana. Nek anak dikekang nemen-nemen kita kan ga tau diluar e kayak gimana?
9	Apa dampak dari pemberian pola asuh untuk membangun kemandirian sholat remaja?	Ya anak bisa jadi nurut, mereka mau sholat. Intinya bisa diterima lah

### INTERVIEW SHEET III

Informant : Single Mother 2  
(Ibu WT)

Day/ Date : Tuesday/ 6 July 2017

Time : 13.10

Location : perumahan arbain 3A

Method : Interview

No	Pertanyaan	Jawaban
1	Sudah berapa lama menjadi single parent? Apa penyebabnya?	Sudah mulai 2011. Saya ceri di sebabkan perceraian.
2	Bagaimana perbedaan pola pengasuhan dari sebelum menjadi dan sesudah menjadi single mother?	Sebenarnya saya tidak begitu merasakan kesulitan sebab saya meskipun ada suami juga saya jarang ketemu. Jadi saya sudah biasa dengan keadaan seperti ini. Ya yang paling berasa memang pembagian tugas. Misalnya nanti kalo pembagian rapot dan harus ketemu sama gurunya. Konsultasi mengenai bagaimana anak saya disekolah, semuanya jadi di urus sendiri sekarang
3	Bagaimana pandangan single parent tentang pentingnya kemandirian berperilaku religious?	Sangat penting. Bagaimana pun orangtua itu pendidik yang nantinya akan dimintai pertanggungjawaban dalam menjaga titipan Allah.
4	Bagaimana cara single parent dalam memberikan pemahaman tentang kemandirian sikap religius remaja?	Bagi saya yang penting anak saya tau bahwa pasti ada yang mantau mereka. Dia adalah Allah SWT. Kan dengan begitu mereka mau berbuat apa-apa juga pastinya pikir-pikir. Saya tidak begitu mengekang karena saya juga tidak merasa kesulitan menyuruh anak remaja saya untuk sholat. Beda sama anak saya yang masih kecil yang butuh agak usaha buat sholat hehe.

5	Apa faktor yang mempengaruhi pemberian pola asuh untuk membangun kemandirian sikap religius remaja?	Bagi saya ya ilmu yang saya dapat sama saya lihat bagaimana pergaulan anak saya sama teman-temannya
6	Bagaimana metode single parent dalam membiasakan kemandirian sholat remaja?	ya saya tiap hari ini ngingetin. Umur 7 tahun udah saya obrak-obrak untuk sholat. Kalau anak saya yang remaja sudah mudah untuk diajak sholat. Saya ajak anak saya sholat bareng. Berhubung dari kecil udah dibiasain jadinya gedanya ndak rewel kalo udah dengar adzan
7	Bagaimana cara single parent mengontrol kemandirian sholat remaja?	Kalau anak saya yang besar insyaAllah sudah bisa dipercaya buat menjalani sholat. Kalau misalnya di luar rumah, main sama temennya saya suka telfon nanyain sudah shola tapa belum, dia jawab sudah. Terus lewat memilih lembaga pendidikan sekolah juga bisa mbak. Saya milih sekolah dimana didalam diajarin buat mandiri. Apalagi dalam bidang ibadah
8	Bagaimana tindakan anda jika mendapati anak anda enggan untuk sholat?	Kalau sekarang karena tinggal sama ibu saya, jadi kan ada dua orang yang mengingatkan sholat. Saya sih lebih pada ajakan untuk sholat, kalau ibu saya lebih keras lagi mengingatkannya. Saya juga biasa ngingetin nanti di akhirat yang dihisab duluan apa? Sama sholat ini juga mencegah kemungkaran dan keburukan, sudah ada ayatnya. Nanti kalau kamu ninggalin sholat bakalan mudah kamu dapat kesulitan
9	Apa dampak dari pemberian pola asuh untuk membangun kemandirian sholat remaja?	Alhamdulillah, anak saya nurut sama saya. Soalnya kan nanti juga tau akibatnya diakhirat kayak gimana orang yang ninggalin sholat. Karena saya juga sudah ngasih kepercayaan dan dia juga bisa menjaga kepercayaan itu

#### INTERVIEW SHEET IV

Informant : Single Mother 3

(Ibu TT)

Day/ Date : Tuesday/ 6 July 2017

Time : 15.12

Location : House of Arbain 3C

Method : Interview

No	Pertanyaan	Jawaban
1	Sudah berapa lama menjadi single parent? Apa penyebabnya?	Sudah sebelas tahun. dari tahun 2006. Karena meninggal
2	Bagaimana perbedaan pola pengasuhan dari sebelum menjadi dan sesudah menjadi single mother?	Berbeda pasti. Biasanya kan curhat ke suami, kalau ada apa-apa kita bisa menyelesaikan bareng-bareng. Kalo gaada ya kita kudu inisiatif sendiri gimana menghadapi anak. Kita juga harus menyeimbangkan untuk antara kebutuhan baik lahir maupun batin anak
3	Bagaimana pandangan single parent tentang pentingnya kemandirian berperilaku religious?	Sangat penting. Meskipun saya sendiri ndak bisa ngaji, anak saya harus bisa ngaji dan lebih baik dari saya.
4	Bagaimana cara single parent dalam memberikan pemahaman tentang kemandirian sikap religious remaja?	Yaa.. Jadi kita harus hati-hati biar kita juga ndak sembarangan mendidik anak. Apalagi merawat anak kan antara laki-laki dan perempuan beda. Kalau laki kadang saya agak bebas, tapi saya juga kadang tanya-tanya ke gurunya, jalin silaturahmi. Biar informasi selalu kita dapat. Pertama-tama saya ngajarkan anak saya buat jujur trus ngaji. Dengan mengaji nanti dia tau gimana pentingnya sholat.
5	Apa faktor yang mempengaruhi pemberian pola asuh	Situasi. Karena berbeda ya mbak antara pas masih ada ayah sama ngga ada ayahnya anak-anak.

	untuk membangun kemandirian sikap religius remaja?	
6	Bagaimana metode single parent dalam membiasakan kemandirian sholat remaja?	Saya biasakan dari kecil untuk sholat, biar pas dia remaja dia sudah menjadi kebutuhan dan selalu mengerjakan sholat. saya juga biasanya mengingatkan untuk segera ambil wudu
7	Bagaimana cara single parent mengontrol kemandirian sholat remaja?	Kalau anak laki-laki sama perempuan beda ya caranya. Untuk laki-laki saya lebih bebas cara mengawasinya, saya kasih kepercayaan. Saya control setiap kali waktu sholat datang
8	Bagaimana tindakan anda jika mendapati anak anda enggan untuk sholat?	Pertama memang Alhamdulillah saya sudah mencari tempat ngaji yang terdapat kajiannya sebelum subuh jadi dia sudah biasa bangun, sholat subuh berjamaah.
9	Apa dampak dari pemberian pola asuh untuk membangun kemandirian sholat remaja?	Alhamdulillah anak saya mau nurut, sholat juga Alhamdulillah sudah rutin, bisa ngaji. Saya juga senang kalau anak saya juga berprestasi dan bisa diterima dimasyarakat. Sekarang dia juga sudah bisa membagi ilmunya dengan anak-anak di TPQ

## INTERVIEW SHEET V

Informant : Single Mother 4

(Ibu ST)

Day/ Date : Wednesday/ 12 July 2017

Time : 08.30

Location : House of Arbain 6c

Method : Interview

No	Pertanyaan	Jawaban
1	Sudah berapa lama menjadi single parent? Apa penyebabnya?	Sudah 6 tahun dari tahun. suami saya meninggal
2	Bagaimana perbedaan pola pengasuhan dari sebelum menjadi dan sesudah menjadi single mother?	Karena hidup harus berjalan jadi saya harus mendidik anak seorang diri. Maksudnya dulu kan anak-anak itu dekat sekali sama bapaknya, terus takut juga sama ayahnya. Jadi kalau sama saya kadang saya merasa di abaikan
3	Bagaimana pandangan single parent tentang pentingnya kemandirian berperilaku religious?	Penting. Anak remaja kan sudah waktunya lepas dari orangtua. Harusnya mereka harus bisa mandiri dalam hal apapun itu.
4	Bagaimana cara ibu memberikan pola asuh untuk membangun kemandirian berperilaku religious terutama dalam hal sholat remaja?	Karena sholat penting banget buat aku, sholat juga kan fungsinya untuk membentengi diri sendiri. Ibaratnya gini kita kan namanya orang islam, ibaratnya kita makan kalau sudah waktunya makan ya makan. Kalau sudah waktunya sholat ya sholat
5	Apa faktor pendukung dan penghambat dalam memberikan pola asuh untuk membangun kemandirian sikap religius remaja?	Menurut saya pergaulan antar teman. Sebab kalau remaja kan sering kumpul-kumpul sama temennya. Jadi saya harus tau saja gimana anak saya, gimana cara ngawasi anak saya

6	Bagaimana metode single parent dalam membiasakan kemandirian sholat remaja?	Ya aku ajak kayak mushollah bareng-bareng, ngaji juga diajak, dirumah pun juga saya usahakan untuk berjamah
7	Bagaimana cara single parent mengontrol kemandirian sholat remaja?	Saya lihat dari temennya dulu. Alhamdulillah teman-temannya bukan termasuk yang sering ninggalkan sholat. Saya juga mengingatkan dari sms, saya tanya mengenai sholatnya
8	Bagaimana tindakan anda jika mendapati anak anda enggan untuk sholat?	Satu-dua kali saya peringatkan. Kalau sudah tiga kali saya ingatkan lewat cerita tentang tiga hal yang pahalanya tidak terputus. Saya bilang "Ayahnya sudah ndak ada, Sampeyan ndak tau ta kalo orang meninggal disana itu disiksa, jadi jangan pernah meninggalkan sholat sama doa buat ayahmu
9	Apa dampak dari pemberian pola asuh untuk membangun kemandirian sholat remaja?	Ya kadang-kadang nurut kadang engga. Apalagi kalo udah remaja, meskipun shalat rutin kadang suka ga langsung dikerjakan. Ya sesuai waktunya cuman sering molor begitu

## INTERVIEW SHEET VI

Informant : Single Mother 5  
(Ibu YS)  
Day/ Date : Thursday/ 13 July 2017  
Time : 16.55  
Location : House of Arbain 8c  
Method : Interview

No	Pertanyaan	Jawaban
1	Sudah berapa lama menjadi single parent? Apa penyebabnya?	Sudah 15 tahun. penyebabnya karena suami saya meninggal
2	Bagaimana perbedaan pola pengasuhan dari sebelum menjadi dan sesudah menjadi single mother?	Lebih pada tata cara ya. Biasanya kan kalau ada bapak bisa manut, mungkin kalau dengan ibunya lebih ga ada rasa takutnya. Pada waktu kecil mungkin pola pengasuhannya ga terasa. Tapi kalau sudah menginjak remaja kan namanya kita takut terpengaruh hal dari luar, takut terjeruh dalam hal-hal yang ga baik. Intinya takut terjerumuslah. Kadang anak dibilangi juga ga percaya, “Aku lo gapopo” jadinya, sebagai orangtua kadang saya merasa was was gitu. Banyak kan anak yang dirumah diem, anteng tapi kalau diluar gatau gimana anaknya. Saya gak mau kayak gitu. Jadi mesti saya pantau. Saya ndak pedulu sudah, walaupun itu temannya, saya marahi juga kalau omongannya ga sesuai. Apalagi saya tinggal disini ya, kan beda sama kehidupan ditempat lain, serba keterbatasan. Maksudnya kebebasan anak untuk bergaul kan ada peraturan, jadi kita ga bisa enak-enakan
3	Bagaimana pandangan single parent tentang pentingnya kemandirian berperilaku religious?	Penting banget. Saya udah dari anak saya smp sudah saya didik buat mandiri, apa-apanya sendiri. Jangankan dalam hal sholat, buat hal kayak nyuci saja dia harus lakuin sendiri. Biar mereka sadar. Namanya anak remaja itu sudah



		bukan waktunya dimanja-manja sama orangtuanya.
4	Bagaimana cara ibu memberikan pola asuh untuk membangun kemandirian berperilaku religious terutama dalam hal sholat remaja?	Kalau saya sih harus ditekankan dari sedini mungkin. Apalagi ketika mereka remaja, sebab kan mereka akan terjun ke dunia masyarakat, mereka ga seterusnya hidup dengan orangtua. Jadi orangtua kudu menanamkan dasar-dasar sholat untuk anak-anaknya. Sholat kan urusannya individu dengan Allah sebagai penciptanya, jadi itu lepas dari tanggungjawab orangtua nantinya diakhirat
5	Apa faktor pendukung dan penghambat dalam memberikan pola asuh untuk membangun kemandirian sikap religious remaja?	Faktor lingkungan. Sebab kan saya tinggal bukan dirumah saya sendiri. Otomatis saya harus jaga anak saya biar gak bikin malu orang tua, gak bikin malu orang yang sudah bantu saya. Kalau ada apa-apa nantinya kan saya juga yang kena.
6	Bagaimana metode single parent dalam membiasakan kemandirian sholat remaja?	Saya mulai dari diri saya dulu. Kalau waktunya sholat ya sholat. Baru saya suruh anak saya. Saya suruh juga dia ke langgar, kalau ga mau ke langgar ya paling engga saya suruh dia sholat tepat setelah adzan. Kadang dia langsung berangkat. Namanya anak remaja ya, ndak mesti. Jadi sering sering aja bilangan dia
7	Bagaimana cara single parent mengontrol kemandirian sholat remaja?	Saya cari, saya tanya pas kalau mau keluar rumah. "Kamu mau kemana?" dan itu ga boleh melenceng. Soalnya mesti saya lihat. Saya sering ndak percaya. Saya juga menanamkan kejujuran bagi anak-anak saya. Saya kan takut dari pengalaman-pengalaman orang, misaknya anaknya bilang ke selatan, tahu-tahu mereka ada di utara, itu saya ngga seneng. Jadi begitu dia keluar rumah, saya juga iut keluar rumah, saya lihat. Tapi dia ndak tahu. Saya bilang ke anaknya "aku wong gak duwe, lek aku wong duwe gak bakalan aku ngenekno awakmu. Kamu jangan seperti itu. Ikipun demi masa depanmu, bukan buat mama. Kamu gaakan seterusnya hidup sama mama. Suatu saat

		mama bakal dipanggil Allah. Kamu yaopo? Semua kamu pertanggungjawabkan sendiri”
8	Bagaimana tindakan anda jika mendapati anak anda enggan untuk sholat?	ya saya marah mbak. “kamu itu urusan sama Allah. Dan kamu juga akan dibalas juga dari Allah, bukan dari saya”
9	Apa dampak dari pemberian pola asuh untuk membangun kemandirian sholat remaja?	Hubungan saya ya jadi dekat banget sama anak saya, wong tiap hari ketemu. Karena yang ditemui cuma ibu. Jadi saking seringnya ketemu, anak jadi bosan. Kadang mereka juga ga mau menerima. Saya juga memaklumi keadaan seperti itu. Sebab yang namanya ibu biasanya bawel, hehe. Walaupun suatu saat dia itu merasa kalau ada benarnya juga ibu ngomong kayak gini. Kalau saat ini paling sering terjadi benturan gitu istilahnya engkel-engkelan. Kadang-kadang malehan jadi jengkele anak. Jadi jengkele orangtua. Dia juga pernah protes dan pernah marah sama saya, “Mama iki kok gak kayak wongtuo liane seh” gitu. Dampaknya lainnya sih dia juga mandiri. Contoh saja mulai dari hal nyuci setrika sudah saya biasakan sendiri. Iya kalau seterusnya sama saya, lah kalau engga? Anak saya kan laki, dan harus tanggungjawab sama oranglain nantinya. Walaupun dia masih remaja, saya beri gambaran

## INTERVIEW SHEET VII

Informant : SF – Anak Single Mother LB

Day/ Date : Sunday/ 21 May 2017

Time : 07.55

Location : House of Arbain 8A

Method : Interview

No	Pertanyaan	Jawaban
1	Bagaimana urgensi kemandirian berperilaku religious menurut anda?	Sangat penting. Karena nantinya kita kan hidup bareng sama masyarakat kalau terus-terusan butuh diingetin orangtua ya sampai kapan bakal kayak gitu terus?
2	Bagaimana orangtua anda dalam membentuk kemandirian sikap religious anda?	Sewajarnya, apa adanya. Dan sebisanya. Saya selalu diingatkan kayak ibadah. Biar nanti kalo lagi ada diluar rumah saya udah biasa melakukannya dan tidak ada tekanan. Kebiasaan menurut saya kayak hobi. Jadi biar enteng ibadah dijadikan kayak hobi aja
3	Apakah jika anda berada di luar rumah juga mengerjakan sholat?	InshaAllah saya selalu mengerjakan sholat.
4	Bagaimana sikap anda jika tiba waktu beribadah, sementara anda sedang melaksanakan kegiatan yang lain?	Ya kita tergantung. Kadang kalo kerja sama orang kan ada peraturan. Kalau misalnya diizinkan sholat saya sholat duluan. Tapi kalo ga boleh saya cepet selesain kerjaan saya biar bisa segera sholat.
5	Bagaimana dampak pola asuh single parent terhadap kemandirian sikap religus anda?	Sangat banyak. Terutama dalam mendidik keberanian. Jadi kita ga tergantung pada orangtua. Bisa mutusin pendapat sendiri, menyelesaikan masalah sendiri kayak pas kerja tadi, kita udah gaperlu bingung. Sudah bisa bedain mana baik-mana buruk dan hal ini sesuai dengan kemampuan kita sebagai remaja.

### INTERVIEW SHEET VIII

Informant : RD – Anak Single Mother WT

Day/ Date : Tuesday/ 6 July 2017

Time : 13.10

Location : House of Arbain 3A

Method : Interview

No	Pertanyaan	Jawaban
1	Bagaimana urgensi kemandirian berperilaku religious menurut anda?	Penting. Ya kan itu dalam islam udah diajarkan kayak gitu.
2	Bagaimana orangtua anda dalam membentuk kemandirian sikap religious anda?	Awalnya kan mesti males ya. Trus sama ibu itu disuruh-suruh. Jadi lama kelamaan bisa jadi kebiasaan
3	Apakah jika anda berada di luar rumah juga mengerjakan sholat?	nyari tempat sholat, ke mushollah
4	Bagaimana sikap anda jika tiba waktu beribadah, sementara anda sedang melaksanakan kegiatan yang lain?	Saya izin sholat duluan ke temen-temen atau kalo nggak nunggu acara selesai.
5	Bagaimana dampak pola asuh single parent terhadap kemandirian sikap religus anda?	Kan itu buat kebaikan kita juga. Jadi nggak keberatan.

### INTERVIEW SHEET IX

Informant : MS – Anak Single Mother TT

Day/ Date : Tuesday/ 6 July 2017

Time : 13.10

Location : House of Arbain 3A

Method : Interview

No	Pertanyaan	Jawaban
1	Bagaimana urgensi kemandirian berperilaku religious menurut anda?	Menurut saya ibadah penting. Apalagi sholat karena itu tiang agama. Lek misale anak itu jarang sholat mungkin suka maksiat. Kalau dari sholatnya aja udah bener, inshaAllah maksiatnya dikit
2	Bagaimana orangtua anda dalam membentuk kemandirian sikap religious anda?	Awalnya seh disuruh biasa. Trus makin lama makin ngerti jadi bisa ngelakuin sendiri tanpa disuruh-suruh
3	Apakah jika anda berada di luar rumah juga mengerjakan sholat?	Saya prinsipnya itu, saya harus sholat jamaah. Jadi meskipun saya ada kuliah saya izin keluar ke mushallah buat sholat jamaah.
4	Bagaimana sikap anda jika tiba waktu beribadah, sementara anda sedang melaksanakan kegiatan yang lain?	Karena prinsip saya udah kayak gitu, kalau misalnya saya masih ada rapat bareng temen-temen gitu abis rapat saya nyari temen buat jamaah sholat
5	Bagaimana dampak pola asuh single parent terhadap kemandirian sikap religus anda?	Awalnya sih saya nanya “kenapa se kudu dipaksa-paksa” lama kelamaan “eh iya ya ternyata ya butuh diginiin” jadi saya mikir oh berarti tujuane emang buat kebaikan kita

### INTERVIEW SHEET X

Informant : DW – Anak Single Mother ST

Day/ Date : Wednesday/ 12 July 2017

Time : 08.30

Location : House of Arbain 6c

Method : Interview

No	Pertanyaan	Jawaban
1	Bagaimana urgensi kemandirian berperilaku religious menurut anda?	Penting mbak. Kan emang haruse kita bisa seimbang yo antara dunia sama akhirat
2	Bagaimana orangtua anda dalam membentuk kemandirian sikap religious anda?	Ibu itu orange sama sih kayak orangtua yang lain. Dia ngasih kebebasan tp kadang kalo sholat ngengetin anak-anaknya.
3	Apakah jika anda berada di luar rumah juga mengerjakan sholat?	Iya saya tetep sholat
4	Bagaimana sikap anda jika tiba waktu beribadah, sementara anda sedang melaksanakan kegiatan yang lain?	Saya biasanya sholat pas acara selesai, kalau emang mepet saya izin keluar, ambil wudu, sholat.
5	Bagaimana dampak pola asuh single parent terhadap kemandirian sikap religus anda?	Saya bisa sholat sih meskipun ndak disuruh juga.

## INTERVIEW SHEET XI

Informant : RF – Anak Single Mother YS

Day/ Date : Thursday/ 13 July 2017

Time : 16.55

Location : House of Arbain 8c

Method : Interview

No	Pertanyaan	Jawaban
1	Bagaimana urgensi kemandirian berperilaku religious menurut anda?	Sangat penting. Karena ibadah kan maslah individu. Gimana-gimana bakal tanggungjawab sendiri-sendiri.
2	Bagaimana orangtua anda dalam membentuk kemandirian sikap religious anda?	Diingetin, diajak juga sholat bareng. Kadang kalo saya capek saya kan yaudalah dirumah aja. Yang penting saya gak ninggalin sholat.
3	Apakah jika anda berada di luar rumah juga mengerjakan sholat?	Saya mesti sholat. Dimana aja saya mesti sholat kok.
4	Bagaimana sikap anda jika tiba waktu beribadah, sementara anda sedang melaksanakan kegiatan yang lain?	Kalo lagi pergi, terus adzan ya paling nyari tempat sholat dulu. Kegiatannya bisa dilanjut abis sholat
5	Bagaimana dampak pola asuh single parent terhadap kemandirian sikap religus anda?	Saya kadang suka mikir kenapa saya gabisa kayak anak lain yang bisa pergi kemana-mana. Keliatan friendly. Pernah ibu marah-marah ya saya malu kalo dimarahin wong saya ini cowok tapi berasa dikekang banget. Orangnya sebenarnya juga sadar kalo keras. Tapi tetep aja kayak gitu. Kalau masalah sholat sih saya sholat. Meskipun kadang saya sholat gak pas banget abis adzan. Tapi masih dalam waktunya. Ga perlu dinggetin. Soalnya saya juga udah tau kalo sholat itu wajib.

## OBSERVATION SHEET I

Day/ Date : Monday, 8 May 2017

Location : House of Arbain

Method : Observatio

Object : Arbain Condition

### PAPARAN HASIL OBSERVASI

Jika diperhatikan dari luar, perumahan arbain nampak seperti perumahan-perumahan pada umumnya. Didepan perumahan terpasang tugu bertuliskan “PERUMAHAN ARBAIN GEMPENG BANGIL” dan tidak jauh dari situ terpasang papan petunjuk adanya mushallah Fatimah. Perumahan ini juga dilengkapi dengan pagar besar berwarna silver yang tidak berjauhan dengan pos satpam. Fasilitas ini berfungsi sebagai keamanan wilayah arbain.

Setelah memasuki gerbang, tampak sebuah aula yang cukup luas. Bangunan ini berada di bagian paling depan. Adapun fungsi dari aula adalah sebagai pelaksanaan kegiatan warga semisal rapat tujuh belasan, PKK, dan juga TPQ untuk anak-anak. Suasana perumahan terlihat sepi ketika siang hari. Sesekali peneliti mendapati adanya kendaraan bermotor yang diparkir di depan rumah.

Perumahan arbain terbagi atas empat blok, yakni blok A, B, C, dan D. masing-masing blok memiliki warna dinding sebagai pembeda. Diantara blok A dan blok D terdapat sebuah mushallah yang berfungsi untuk menunaikan kegiatan-kegiatan ibadah, misalnya shalat dan pengajian. Sementara, diantara blok B dan blok C terdapat lapangan mini yang dapat digunakan sebagai tempat bermain bagi anak-anak maupun olah raga. Selain itu, perumahan ini juga difasilitasi dengan adanya seorang petugas kebersihan. Petugas kebersihan ini terlihat begitu rapi dan bersih. Tidak ada sampah berserakan di area perumahan.



## **OBSERVATION SHEET KE-II**

Day/ Date : Tuesday/ 6 July 2017

Time : 11.30

Location : House of Arbain 3A

Objek : single parent TT dan MS

### **PAPARAN HASIL OBSERVASI**

Sehubungan dengan kemandirian religious remaja, peneliti melakukan observasi pada waktu yang berdekatan dengan waktu sholat. Tampak MS telah terbiasa untuk melakukan sholat berjamaah di masjid. Ketika itu MS pergi ke mushallah Fatimah sendiri dan mengambil mikrofon dan mengumandangkan adzan. Setelah beberapa menit setelah adzan dia melakukan sholat berjamaah dengan jamaah lainnya.

### **LEMBAR OBSERVASI KE-III**

Day/ Date : Wednesday/ 12 July 2017

Time : 13.40

Location : House of arbain 6c

Object : Single Parent ST dan DW

#### **PAPARAN HASIL OBSERVASI**

Pada waktu itu DW sedang tidak berada dirumah. Berdasarkan keterangan bu ST, DW sedang bermain futsal dengan adiknya. Sekitar kurang lebih 20 menit berlalu, DW pulang kerumah bersama dengan adiknya. Karena waktu sudah lewat waktu dhuhur, bu ST menanyakan perihal sholat dhuhr kepada kedua anaknya. Ternyata DW sudah melaksanakan sholat duhur di mushallah dekat ia bermain futsal.

#### **LEMBAR OBSERVASI KE-IV**

Day/ Date : Thursday/ 13 July 2017

Time : 16.55

Location : House of Arbain 8c

Object : single parent YS dan RF

#### **PAPARAN HASIL OBSERVASI**

Dari hasil obsevasi, ketika itu adalah hari Kamis. Dipertengahan wawancara datang waktu maghrib. Bu YS membangunkan RF yang ketika itu sedang tidur, setelah 5 menit dari dikumandangkannya adzan ia pergi untuk mengambil wudu dan melakukan shalat magrib di mushalah meskipun sebagai makmun masuk.

## Documentation of Interview and Observation



A



b



C



d



E



F

### Information:

a) observation at house of arbain – bangil; b) observation at house of arbain –bangil;  
c) interview with one of single mother (Bu TT) and d) interview with one of Bu WT's daughter;  
e) interview with single mother (Bu YS); f) observation at house of arbain.

## BIOGRAPHY

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